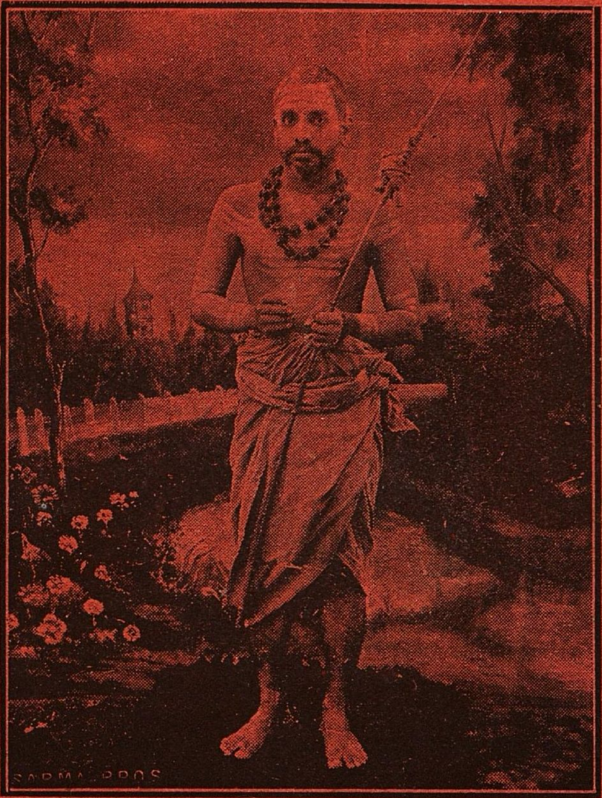
CHATURMASYAM
TO
CHATURMASYAM

1931—1932.



His Holiness

SRI JAGATGURU SRI SANKARACHARYA SWAMIGAL

OF

Sri Kanchi Kamakoti Peetham

IN

Chittoor District

AS. 8.

"CHATURMASYAM
TO
CHATURMASYAM."

HIS HOLINESS

Sri Jagatguru Sri Sankaracharya Swamigal

OF

Sri Kanchi Kamakoti Peetham

IN

CHITTOOR DISTRICT.

M.C.A.

DEDICATED

TO

HIS HOLINESS

SRI JAGATGURU SREE CHANDRASEKHARENDRA SARASWATI SWAMIGAL

OF

SREE KANCHI-KAMAKOTI PEETHAM

FOREWORD.

Though very incompetent to undertake any such task, I cannot refuse the request of my life-long friend, Mr. C. Venkatramana Iyer, B.A., B.L., Advocate, Chittoor, to write a few words by way of introduction to his notes about the tour of His Holiness the Jagadguru of Sri Kanchi Kamakoti Peetham in Chittoor District during 1931 and 1932. The visit of His Holiness to Chittoor is an event of very great importance. His upanyasams were in Sanskrit or the Vernaculars; and highly condensed summaries of them in English, made then and there, or soon after, are bound to be imperfect and scrappy. But even as they are, they give us an insight into the wide range of subjects dealt with and discussed by His Holiness and the masterly exposition that they received at his hands. Those who have come into contact with His Holiness know his linguistic talents, his versatile genius, his vast learning, and his immeasurable spirituality. His charming and magnetic personality has an eternal spell and fascination. The marvellous capacity of His Holiness to convey the most profound and abstruse truths of philosophy and religion in language and form that could be understood even by rudimentary minds is the common talk of every place which His Holiness has visited. At times, His Holiness is as simple and sweet as a child, attractively playful even; but there are moments when he withdraws within himself and is lost in distant abstraction, enveloped in austere, sublime and unapproachable serenity. He can be mindful of the smallest details, whether a dog that has chosen to journey with him from village to village has had its food; he can be utterly oblivious of the biggest and most momentous events with supreme unconcern.

It was indeed a blessing that this great sage conferred on the public of Chittoor in having agreed to stay in their midst and Mr. Venkatramana Iyer's notes give us glimpses of

the happiness that the people of Chittoor enjoyed during the memorable sojourn. Such saints of transcendent greatness are rare, and when we happen to get them, we must make a supreme effort to catch the spark divine. It is the fervent prayer of thousands of his *sishyas* that His Holiness, who is on this side of forty, should be spared for many, many long years to come, to shed his lustre all over *Bharata Varsha*, illumine many minds, and guide aright the erring and faltering steps of humanity into the paths of true religion and self-realisation. May God grant that under the inspiration of His Holiness, countless persons engaged in wordly pursuits, will turn their minds away from materialistic godlessness and devote some time at least for spiritual advancement. It is only then that this country can be free from the ills it now suffers from and such salvation can be attained only with the help of Maha-Purushas like His Holiness.

MANGALORE,
20th September 1932.

N. CHANDRASEKHARA AIYAR.

INTRODUCTION.

From the various accounts I received of His Holiness Sri Jagatguru Sree Chandrasekharendra Saraswati Swamigal of Sree Kanchi Kamakoti Peetam and of his magnetic personality, I was anxious to go and see him, but was feeling diffident, under the mistaken impression that it would be too much of a condescension on his part to take notice of persons like myself who have not studied even the literature and philosophy of their own Motherland. It was when I was in that frame of mind, Brahmasree Sesha Sastrigal of the Mutt came to Chittoor, from His Holiness who was then staying for Chaturmasyam at Poosimalai Kuppam near Arni. A meeting was arranged and he gave us the Vyasa Akshata Prasadam sent to us by His Holiness. I then hastened to go and see him at Poosimalai Kuppam on Friday the 8th August 1930, *i.e.*, Varalakshmi Pooja day and stayed there the next day for Upakarmam. At the very first sight of the great sage, I felt a kind of thrill and ever since, have had a great longing to be always with him. In my great admiration of the Sage, I felt bold to invite him to Chittoor, forgetting for the moment what I then thought as the great responsibility I was undertaking. Several others from Chittoor also invited him. Seeing our requests were persistent, he was pleased to assure us that he would visit Chittoor as early as possible ; but it took nearly one full year before our expectations were realised. It was only for the next Chathurmasyam, he found it possible to respond to our humble invitation to this small town, verily called Chittoor.

His Holiness was pleased to send a Sreemukam to all the residents of Chittoor, which was taken in procession, accompanied by music and recitation of Vedams to the Kota choultry where it was read and worshipped ; a reception committee was then formed and invitations were issued to all the devotees of His Holiness. We the residents of Chittoor were anxious to know what

was done in 1887 when the then Jagatguru visited Chittoor ; but no one was able to give full particulars. I very much wished some one had chronicled the sayings and doings of His Holiness during his visit, and thought I might, to the extent possible for my humble self, attempt to prepare a *brief diary* which I subsequently wanted to place before the public, however imperfect it might be, with the hope that others might improve upon it and publish abstracts of the Upanyasams of the great sage, during his tour in their districts.

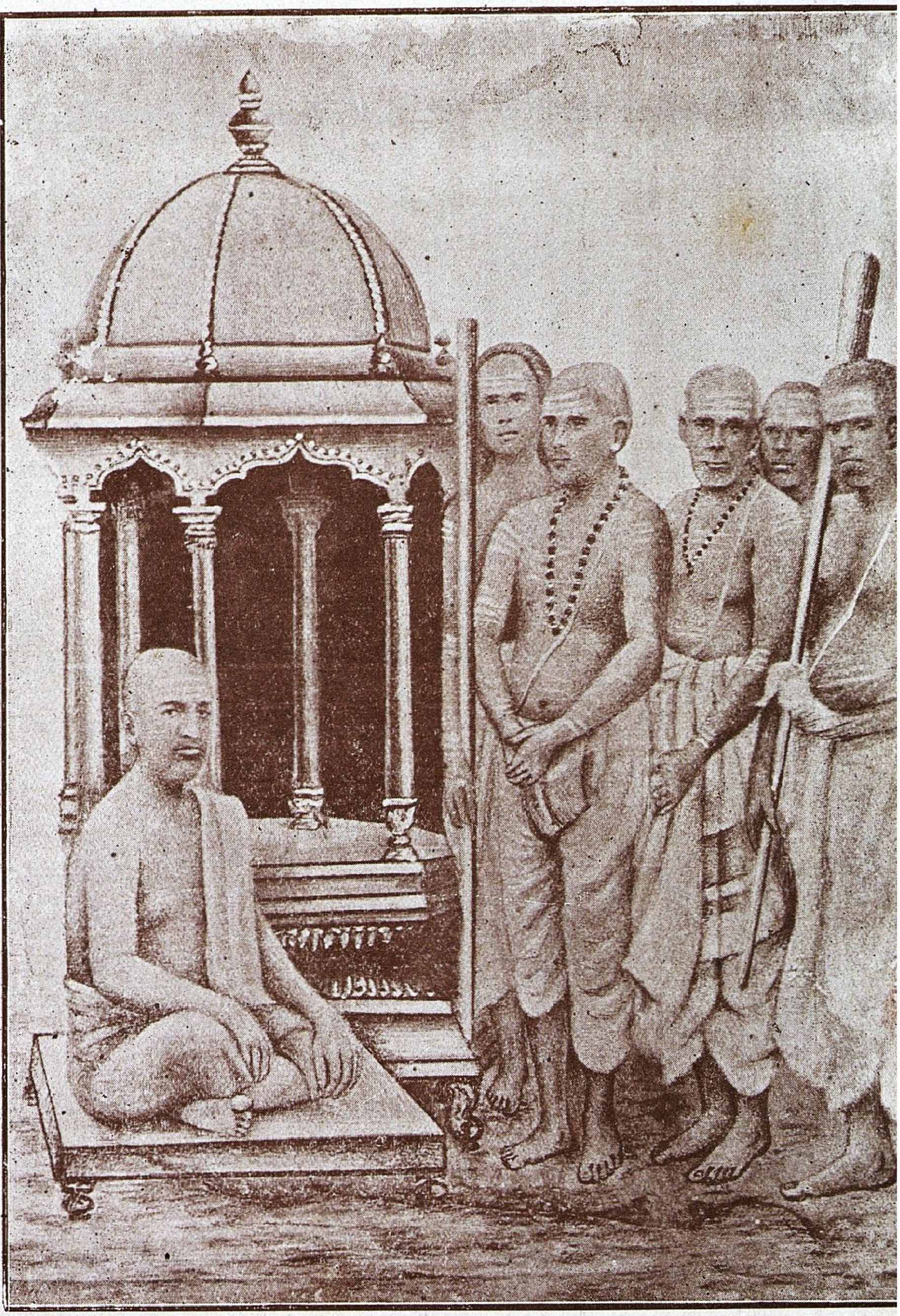
Though his expositions of even the most complicated subjects were very simple and easily understood and in fact, it looked as though he gave the hardest rocks in a manner easily digestible even by a child, very great difficulty was found when attempting to reproduce the same.

I am well aware of the imperfections of this publication ; I do not pretend to any learning myself and with my professional work which often interfered with my attending to this task I undertook, it cannot be anything else. I am however publishing this, with the blessings of His Holiness, which will, I am sure, ensure its acceptance, whatever might be its faults.

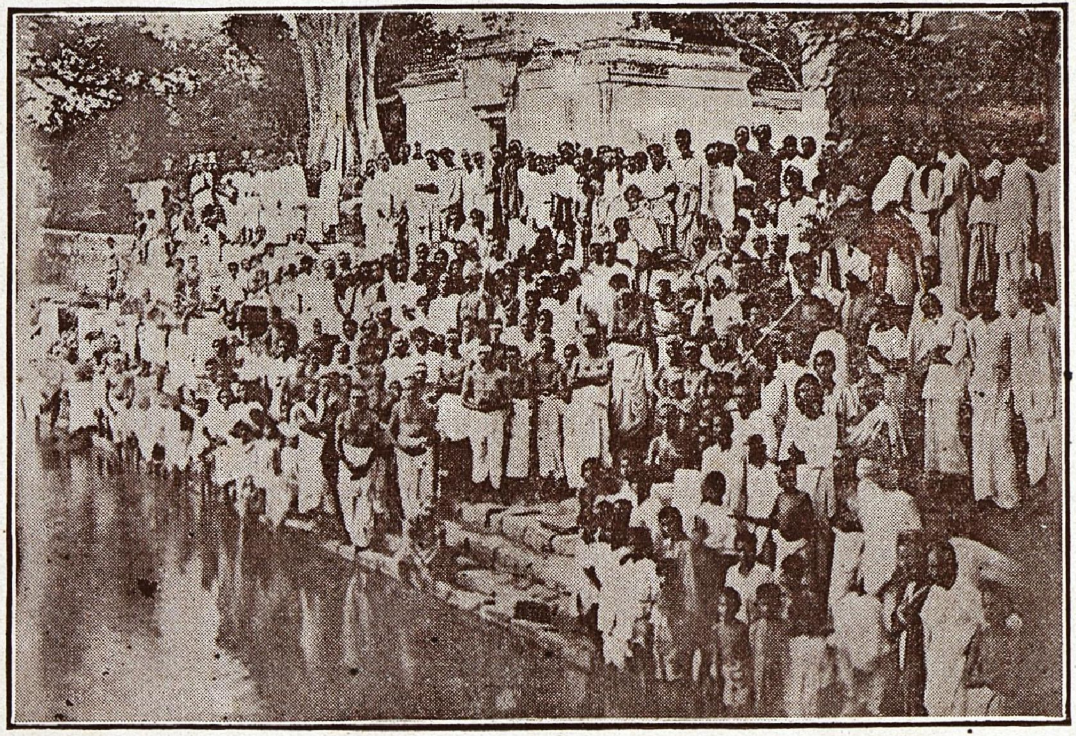
My sincere thanks are due to Brahmasree Venkatesa Deekshitar Avl., Professor of Mimamsa in the Sanskrit College, Tirupati, who was pleased to correct several mistakes in my notes and go through the proof and also to M.R.Ry. P. T. Pani Avl. of Triplicane for all the trouble he took in getting the book printed and the blocks prepared within a very short time.

CHITTOOR,
1st October 1932.

C. VENKATRAMANA IYER.



In 1887 the then Jagadguru visited chittor VIII.



Halted at the tank for evening Anhikams Graemspet. P, 1.

HIS HOLINESS

Sri Jagatguru Sankaracharya Swamigal

OF

SREE KAMAKOTI PEETHAM.

I. Chittoor—Pravesam.

28-7-1931. A pandal was erected in front of Durgi Ammavaru temple on the Katpadi Road and thoranams from Graemspet to Kota Choultry were put up across the road all along. His Holiness halted at Durgi Ammavaru temple for a few minutes and then at Sri Subrahmanyaswami Mantapam on the way to the tank in Graemspet and after Darsanam of Sri Subrahmanyaswami in the Mantapam, halted at the tank for evening Anhikams. It was 5-30 P.M. when he arrived there. It took more than an hour before he could start again. Meanwhile, large crowds poured in and over four to five thousand persons assembled.

All the lights which were arranged for the procession were lit up; the residents of Chittoor had gone there with Poornakumbham in procession, accompanied by music; the Gurukkal from Sri Agastheeswara Devasthanam had brought flowers, Vibhuthi and Kunkumam from the temple; so also the Archaka of Sri Kodhanda Ramaswami temple. The residents of Graemspet had similarly come with Poornakumbham and the Archaka of Sri Subrahmanya-swami temple brought flowers. Besides, a very large number of persons were waiting with cocoanuts and flower garlands, to offer to His Holiness.

It was 7 P.M. when His Holiness got into the palanquin, specially decorated for the purpose of taking him in procession to Kota Choultry near Sri Agastheeswara temple in Chittoor. Before the procession started, M. R. Ry. C. Venkataramana Iyer presented the Poornakumbham on behalf of the public of Chittoor. The Poorna-kumbham from Graemspet was next presented by M. R. Ry. Nara-

bari Sastrulu. The temple prasadams were then given one after another and His Holiness was then garlanded by over 50 or 60 persons. The palanquin was also profusely garlanded. His Holiness was robed in a big laced silk Sadara.

The procession started with music amidst shouts of Sri Satguru Swamiki Jai.

Before the palanquin, went the usual paraphernalia, *viz.*, the elephant, the camel, horses, etc. Following the palanquin, the Brahmins went in large numbers, reciting Vedas. The palanquin was stopped almost at every house along the road and the inmates brought cocoanuts, Poornakumbhams and harathies and offered them to His Holiness.

His Holiness was taken in procession from Graemspet along the tank bund up to the Bus Stand near the Board High School and then along the Hospital Road ; then on the special request of the residents of Sundarier Street, the procession turned into Ponniammal Koil Street and then to Sundarier Street. Then the procession passed along the Hospital Road up to Swami Naicken Street and there turned right, into that street and then reached the choultry, after passing through the western end of the Bazaar Street.

Before His Holiness got down, he was offered Poornakumbham again and garlanded at the entrance to the choultry. His Holiness then walked up to the pial in front of it. Harathi was offered and then His Holiness took his seat on the Simhasanam on the pial. Svagata Patrika was then read and a copy of it was given to His Holiness. Then at the instance of His Holiness, Bramha Sri Karungulam Krishnasastriar, Principal of the Sanskrit College, Mylapore, explained what Vyasa Pooja and Chaturmasya meant in the course of a short speech.

At the end of the lecture, Akshata Prasadam was given to all ; then His Holiness retired into the choultry.

II. Vyasa Pooja Celebrations.

29-7-1931. The Mantapam inside Sri Agastheeswara temple, where it was arranged to perform Vyasa Pooja, and the big pandal erected in front of it, were tastefully decorated with flowers,

His Holiness had Deeksha Visarjanam in the morning and bathed in the adjoining river. After he finished his bath, Poorna-kumbham was presented by M. R. Ry. Andukur Subrahmanyayya Garu, the Mutt Mudradhikarlu at Chittoor, on behalf of the public of Chittoor, in the river bed and from there, His Holiness was taken in procession to the Pooja Mantapam in the temple, followed by Brahmins reciting vedas. The Pooja then commenced at about 10 A.M.

(1) The raised beautiful mantapam bore a very graceful appearance with the silver Ratham and Pooja Simhasanam in the centre. Within the Ratham, a mandalam was made up of the holy rice, which was spread upon a Vastram*. On that mandalam, were arranged several Panchakas (groups of five) of lemons. In the middle of these panchakas, was installed the Murthi of Sri Krishna, who is worshipped specially on the VYASA POOJA DAY.

In the foremost of these panchakas, Maharshi Vyasa, with his four Sishyas around, *viz.*, Sumanthu, Paila, Jaimini and Vaisampayana were enshrined with Avahanam, with sastraic mantras. In another, Sri Sankaracharya with four disciples and in the third, Sanaka Maharshi with his disciples; thus almost all the Rishis, Devas, Acharyas and Brahmavids whose invocation is necessary and beneficial to the attainment of Vedantic bliss and peace, were worshipped separately with Shodasa Upacharas.

Representatives from various holy shrines came with their respective sacred Prasadams. They were brought on a decorated elephant and taken in procession with all the Samsthana paraphernalia to the Vyasa Pooja Mantapam. Before commencement of the Vyasa Pooja, Kunkumam and flower Prasadams brought from various temples were offered to His Holiness. The first and foremost procession brought the Kunkuma Prasadam from the temple of Bangaru Kamakshi Ammavaru originally enshrined in Kanchipuram but now at Tanjore, *i.e.*, from the time of the transfer of the Mutt to Kumbakonam. It was at the Sannadhi of Hema Kamakshi or Bangaru Kamakshi at Kanchipuram, that Adi Sankara Bhagavat-Pada adorned the Sarvagna Peetha Simhasanam, after his famous Digvijaya. It was from this Peetha, that he proclaimed to the

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* Usually sent after the Pooja to Lord Swaminatha of the Shrine in Swamimalai on the banks of the Kauveri.

world the Shan-Matha Sthapana, *i.e.*, the representative shrines of the Shan-Matha or six devotional paths arranged around the Central Shrine of Sri Kamakshi at Kanchi. Traditionally, the Kumkuma Prasadam of Bangaru Kamakshi Ammavaru with procession is received first and then that of the Moolasthana Kamakshi at Kanchipura and then that of Jambukeswara where Sri Adi Sankara Bhagavat-Pada had adorned the ears of Sri Akhilandeswari Ambika with Navaratna Sri Chakra Thatankams. And then the Prasadams from Madura, Srirangam, Tiruvannamalai, Sri Ekambareswara of Kanchi, Tiruvottiyur, Avadaiar Koil, Trichinopoly and other shrines were offered.

After the offering of Prasadams, while the Vyasa Pooja was in progress, representatives of the three Samsthanams, *viz.*, Tanjore Royal House represented by the Senior and Junior Princes of the family, the State of His Highness the Maharaja of Pudukotah and that of the Samsthanadhipathi of Udaiyarpalayam, offered Pada Pooja. All these Royal Houses were connected with the safe conduct and preservation of Sri Mutt during its transfer of Head-quarters from Kanchi to the South, during the Carnatic Wars. All these Samsthanams commemorate their ancient connection with the Mutt every year.

After Pooja was over at about 4 P.M., M.R.Ry. C. Krishnaswami Iyer, M.R.Ry. A. Subrahmanayya Garu, M.R.Ry. C. Venkataramana Iyer, M.R.Ry. W. Seshayya, M.R.Ry. T. Muthuswamy Iyer, M. R. Ry. Bhaskara Pantulu and others went near the Mantapam to represent the public of Chittoor. His Holiness after the usual Sastraic tradition recited the Sloka :—

श्लो ॥ प्रायेणप्रावृषि प्राणि संकुलं वर्त्मदृश्यते ।
अतस्तेषामहिंसार्थं पक्षावै श्रुतिचोदनात् ।
स्थास्यामश्चतुरोमासान् अत्रैवासतिबाधके ॥

"Usually in the rainy season paths are full of worms and insects. Sanyasins to whom travel is enjoined by Sastras in other seasons are ordained to avoid travel in the rainy season. Therefore, we for the sake of Ahimsa, intend to stay here for four months *, in case no inconvenience is caused."

* Which in its turn are reduced to two months by the injunction of Vedas, "पक्षावैमासाः" ।

To this traditional address, the public of Chittoor and others assembled replied

श्लो ॥ निवसन्तु सुखेनात्र गमिष्यामः कृतार्थताम् ।
यथाशक्तिच शुश्रूषां करिष्यामोवयंमुदा ॥

"Happy be the stay of Your Holiness in our midst. Our dutiful services to the utmost of our means are at the disposal of Your Holiness; thus become ourselves blessed with the goal of our lives."

After the usual sastraic address and reply, His Holiness commenced the Sastra Vichara Sabha, in the presence of Vyasa Murti, the opening ceremony of which was signified by the formal giving of a cocoanut Purna Phala into the hands of leading Maha Vidwans by His Holiness. The Sastra Vichara Sabha was to continue till the end of Chaturmasyam, which period of stay at one place, was to be utilised by the Sanyasins to the clearing of their doubts in the path of their spiritual experiences with the help of sastraic authorities. Then, Brahma Sree Sastra Ratnakara Viswanatha Sastrigal began the exposition of Purvapaksha of the first Brahma Sutra of Vyasa, in Sanskrit; the Samadhana was finished on the next, *i.e.*, the Punah Pooja day. There was a distinguished gathering of Pandits consisting of Brahma Sri Karungulam Krishna Sastrigal, Brahma Sree Rama Sastrigal, Brahma Sree Varagbur Venkatarama Sastrigal, Editor of Arya Dharmam, Brahma Sree Venkatesa Deekshatar, Brahma Sree Viswanatha Sastrigal, Brahma Sree Lakshmi Narayana Sastrigal, Brahma Sree K. V. Subrahmanya Sastrigal. After Vyasa Pooja was over, His Holiness went to the choultry for the daily Pooja of Sree Tripurasundari Ammavaru and Sree Chandra Mouleeswara Swami. It was 5-30 P.M., when the same was over. Teertha Prasadam was given to all those who observed fast till then. As the Pooja was going on, large numbers of Brahmins were fed in Linghi Chetty Choultry which is adjoining the temple, and which was specially repaired for the purpose, at a considerable cost.

At about 7 P.M., His Holiness went to Sree Agastheeswara temple for Swami Darsanam. Then he seated himself under the pandal in front of the Vyasa Pooja mantapam. A large crowd gathered in front of him. He then explained briefly the cardinal points of difference between Adwaitam and other systems of Philosophy

" Adwaita teaches that Moksham can be obtained only by Gnyana or knowledge. The Purushasukta teaches.

श्लो ॥ वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसःपरस्तात् ।
तमेवं विद्वानमृतइह भवति नान्यःपन्थाविद्यतेऽयनाय ।

" He that has attained knowledge thus, becomes eternal here; no other way there is to the goal." Visishtadwaitam teaches that Moksham can be obtained by Bhakti and confession."

In fact-Adwaita teaches that Karma, Bhakti, Saranagati and other sadhanas lead only to that wholesome knowledge of identity which alone is the immediate cause of unconditional liberation. He then referred to the meanings of the titles given to the following philosophical works and the reasons why they were so named :—

(1) Prabodha Chandrodayam of Krishna Misra, (2) Sankalpa Suryodayam of Vedanta Desikar, (3) Chandrika of Brahmananda Saraswati which is a commentary on Adwaita Siddhi by Madusudana Saraswati, (4) Nyaya Bhaskara of Anandalwar and (5) Nyayendu Sekharam of Sree Tyagaraja Makhin (Raju Sastrigal.)

The Moon, whose light is calm and cool is more appropriate than the Sun whose heat is severe, in describing Gnyanam which leads to Moksham or Eternal Ananda. The Moon, while shedding light is calm and cool, soothes the world that is scorched by the Thapa or the severity of the Sun.

Lord Parameswara or Indusekara who has taken the Moon in his Jata Bhara and thus highly honoured him is said to have punished the audacity of Bhaskara or Sun, in the famous Daksha Yaga of the Puranas.

After this short discourse, His Holiness asked Brahmasree Krishna Sastrigal to explain the significance of Vyasa Pooja and to give an outline of Adwaita Philosophy (Adwaitameva Vaidikam) which he did in the course of an hour. Brahmasree Venkatesa Deekshitar read 15 slokas he had composed in Sanskrit, in praise of His Holiness, in commemoration of his visit to Chittoor.

Bhiksha was offered this day by the public of Chittoor.

30-7-1931. On the morning of the 30th, Punah Pooja was performed by His Holiness at the Vyasa Pooja Mantapa. Then the daily pooja was performed in the choultry, after which Vyasa

Akshatas were given to all the devotees assembled there. At 6 or 7 P.M. Bramhasree Varagoor Venkatrama Sastriar delivered a lecture on Adwaita Philosophy before the evening pooja commenced. Pooja was performed as usual and closed at about 11 P.M. During spare intervals in the day, His Holiness engaged himself in Vedanta Vichara (Jignasadhi karanam) *viz.*, (1) the Samadhana of the Purva Paksha in the first Sutra commenced the previous day, by Brahmasree Krishna Sastrigal, Brahmasree Venkataramasastry Avergal and others. In the evening there were Upanyasams, in Sanskrit by Brahmasree Venkatrama Sastrigal on "Manushya Janma That-phalamcha" and by Brahmasree Polakom Rama Sastrigal on Vedapramanyam.

Bhiksha was offered this day by Andukur Subrahmanyayya Garu.

31-7-1931. On the morning of the 31st, Brahmasree Polakam Ramasastrigal gave a very interesting and instructive discourse on Dharma, Artha, Kama and Moksha.

Then, there was the usual pooja in the morning. In the afternoon His Holiness explained the rudiments of Adwaita Philosophy. When dealing with the Sruti :—"Vidwan Namarupat Vimuktah," he explained the terms "Paksham", "Sadhyam", "Hetu" and "Drishtantham" and also "Parvato Vanhiman Dhoomat", "Sukti Rajatam"—"Rajju Sarpa."

"Parvata" is "Paksha"; "Dhooma" is "Hetu";
"Vanhi" is "Sadhya."

(2) Then he illustrated the Sruti "Vidwan Namarupat Vimuktah", the cause and effect of liberation, ; Vidwan, the Jiva, with Gnyanam, becomes Vimuktah, *i e.*, liberated ; hence Vidwatha or Gnyanam is the cause and liberation is its effect. This Vakya thus coincides with the Vakya in the Purusha Sukta " भवति विद्वानमृतइह Thus showing "True knowledge is the only way to liberation.

Bhiksha was offered this day by M. R. Ry. C. Venkatramana Iyer. Being Friday, the evening pooja was performed on a very grand scale and lasted till 11-30 P.M. There was Bhajana during pooja. This day in the morning Vedanta Vichara related to (1) "Drisyatwa Nirupanam" by Brahmasree Nallur Subrahmanya Deekshitar and (2) "Ananda Maya-Adhikaranam in the Brahma Sutras," by Brahmasree Sangameswara Sastrigal. In the evening,

Vedanta Vakyartha related to the definition of illusion, *i.e.*, "Gnyana Nivarthyatvam Mithyathvam" (illusion is that which is cleared by true knowledge) by Brahmasree T. V. Lakshmi Narayana Sastrigal, Brahmasree Ramasastrigal and Brahmasree Tennangoor Natesa Sastrigal.

1-8-1931. On the 1st August 1931, besides the daily pooja and Vedantic discourses in Sanskrit, there was a lecture in the evening under the pandal in the temple by Brahmasri Varagoor Venkatarama Sastrigal on the 40 samskaras fixed for every one; Garbhadhanam, Pumsavanam, Seemantam, Jathakarmam, Namakaranam, Chaulam, Upanayanam, etc., etc. Then His Holiness explained in easy tamil about the necessity to strictly conform ourselves to the sastras. He said that marriage as it is now performed is not sastraic: Unless Aupasanam is performed for 3 days in the bridegroom's house after the first day of marriage it will not be according to the sastras. He condemned the practice of one day marriage; he said all the secular side of it may be closed in a day and that after Pravesa-homam on the evening of the first day, marriage celebrations may be closed, except for the 3 days following the same, when Aupasa-nam must be performed in the bridegroom's house which should be treated purely as a religious function. If this strictly sastraic procedure is adopted, there would be no necessity to perform hasty one day marriages in places like Tirupati, which though they may be good because they are done in or near a temple, are yet highly objectionable, because no Aupasanam is done on the 3 following days and thus the compulsory religious functions are discarded.

In the evening there was the usual pooja. Bhiksha was offered by M.R.Ry. V. Krishnaswami Iyer this day. There was Bhajana during night worship.

2-8-1931. This day commenced as usual with discussions on Vedanta in Sanskrit.

Being, 18th Adi, sacred offerings to Kaveri were taken in a palanquin in procession to the adjoining river by the Purohit of the Mutt and pooja was done to the Tirtha, after the morning pooja.

There was a lecture in the afternoon by Brahmasri Sasi Rama. Iyer of Tiruvadi in Tamil; it was followed by a lecture on "Budhih-Karmanusarini" by Bramha Sri Viswanatha Sastriar.

Then after some interval, there was another lecture by the said Viswanatha Sastrigal at 7 P.M. The night pooja was over by 10-30 P.M.

Bhiksha was offered this day by M.R.Ry. Andukur Subrahmanyayya Garu.

3-8-1931. Monday. There was as usual the Vedantic discussions and pooja in the morning. The evening pooja was closed earlier than on previous days and at 8 P.M. His Holiness began to explain Sootha Samhita, in the Skanda Purana. He took three hours and it was 11 P.M. when he closed. All the while, the whole audience sat spell-bound hearing the discourse.

He explained that Vedas have 6 Angams and 4 Upangams.

Angams :—	*Upangams* :—
1. Siksha.	1. Puranams.
2. Chandas.	2. Nyayam.
3. Jyothisham.	3. Mimamsa (Poorva and Uttara.)
4. Vyakaranam.	4. Dharma Sastras.
5. Niruktam.	
6. Kalpam.	

He also referred to the 4 Vedas and the corresponding Upavedas.

Rig Vedam..................Arthasastram.
Yajur Vedam..............Dhanurvedam.
Sama Vedam..............Gandharva Veda.
Adharvana Vedam........Ayurvedam.

He next explained the 40 Samskaras, 19 up to and including marriage, 21 after marriage.

Of the 40, 14 are Srauta Samskaras; 7 Soma Yagas and 7 Havir Yagas.

These fourteen are now done only by some Dikshitas, but every one ought to do them. That it is so, is clear from the fact that the Soothra everyday mentioned in the Abhivandanam after Sandhya prayers, by Dwijas, relates to the respective Srauta Sutra according to which these 14 Samskaras have to be conducted,

For instance Sama Vedins mention only Dharahyana Sutra in their Abhivandhana, though Drahyayana wrote only the Srouta Sutra. It is Khadira that wrote Smarta Grihya Sutra relating to the other 26 Samskaras.

He said in days of old, Yagas were performed by every householder which accounts for the fact that the word Yajamana though it means only the person who performs Yagam, is now used with reference to every head of a family.

He also said that the learning of Vedas does not become complete without reading Puranas. It is in the Puranas, the Vedic truths are explained by means of stories; it is by reading Puranas one learns the application of Vedic Truths in a very impressive manner.

4-8-1931. There was the usual pooja in the morning and discussions in Vedanta. The 2nd Chapter in Sutha Samhita was read by a Pandit and it was explained in simple Tamil in a most impressive and inimitable manner by His Holiness. He explained the different kinds of Bhasma (1) Maha Bhasma (Iswara) (2) Laghu Bhasma (*a*) Agnihotra Bhasma (*b*) Virajanala Bhasma (*c*) Aupasana Bhasma and (*d*) Sammidadhana Bhasma. (*c*) and (*d*) are used only by those who perform the respective Homas.

He asked as many as possible in the audience to do Viraja Homam for their Vibhuti. He also referred to Nariya Bhasma which is the Bhasma of the kitchen of a Srotriya: this can be used by all. He then explained the Sastraic rules as to how Bhasma should be used.

(1) Uddhulanam, *i. e.*, smearing all over the body without water, (2) Avagunthanam, *i. e.*, mixing it with water and then smearing it all over the body and (3) Tripundra Dharanam. All these must be done reciting, all the while, the Jabala Mantras, the Pancha Mantras and the Thryambaka Mantras.

Just as one must befit himself before attempting to accomplish anything, he should also undergo Vibhuti Uddhulanam, etc., to make himself fit to perform religious ceremony.

His Holiness compared Vibhuti to Adwaitam and said it was its symbol; every object with or without life and of whatever colour or shape if put into fire, the ultimate resultant is white ash; so is

Adwaitam. Further, the use of this Bhasma will remind every one, that he must one day be reduced to similar ashes and will make him forget the ego. He also explained Siva with his omniscience or Sarvagnatwa, the destroyer, is really the destroyer of Maya or what is unreal, just as the Fire destroys the colour or form of all matter and reduces to the state of ashes.

5-8-1931. There was the usual pooja and discussion in Vedanta both in the morning and in the afternoon. After pooja, at 7.30 P.M., His Holiness while explaining the Sootha Samhita, said that love of others if analysed, resolves itself to love of oneself. If the relation between "I" and others is cut off, there is no more love of the other. It is because we throw a bit of "I" in other persons or objects, we love that person or object. It is this relation between "I" and the other that causes love of that object. So, it is not the object that causes love but it is the "I"; for if the object should cause love, it must do so, even if it should be sold away to another. We must therefore try to find out the "I". Is it the body? No. We wrongly imagine so and feel pain unnecessarily. If we understand that "I" is not the body, we will not feel for anything that may happen to the body. What then is this "I"? It is a part of the Eternal or Paramatma. It may be compared to the sparks of light that may be seen through small holes bored in a pot which is covered, over a shining light. If the pot (darkness) is broken, we see the full glow of light. If the love of "I" is so great how much more should we love that of which the "I" is an infinitesimal part and which is part and parcel of it and which becomes merged with it. It is this height of love or Ananda that is symbolised in Sri Nataraja's Ananda Nartanam; a state, when one out of abundant joy dances round and round so fast that his hair on the head stands horizontally. It is in this posture that we see Sri Nataraja in Moorthi with erect Jatas in the temples. To love this Paramatma or God, we must put ourselves in a suitable frame of mind. We must worship. We must be prepared to sacrifice for that God what all is required. When ultimately one realises he is a part of the Eternal with which he must merge, he becomes one with God.

6-8-1931. Besides the usual pooja and Vedantic discussions there was not anything of special importance to note. This day Upanyasam by His Holiness was about Kala-Pramanam or The Division of Time. After explaining Kala from the Truti (Minutest

division of a second) to the Hundred Brahmic years or the two Parardhas he said that the only entity that is beyond time is *Kala Kala* or Paramasiva.

7-8-1931. Being Friday, pooja this night took place till 12-30 A.M. and was performed in a very elaborate manner and it was very impressive.

8-8-1931. Nothing special besides pooja and Vedantic discussions.

9-8-1931. There was the usual pooja; Bhiksha this day was offered by M. R. Ry. V. Sundararamier, Sheristadar, District Court. The decoration was this day splendid and was very much appreciated. Being Sunday, there was a large gathering.

10-8-1931. There was the usual pooja both in the morning and in the evening. There was upanyasam on Acharya Bhakti by Brahma Sree Tejur Subramanya Sastrigal of Madura. It is the Acharya that dispels darkness. We must therefore find out a proper Acharya, and no one need take any trouble in this direction after he sees His Holiness the Jagadguru.

11-8-1931. This day being Dwadasi Day and Pradosham, M. R. Ry. Andukur Subrahmanyayya again offered Bhiksha. The evening pooja was very grand. His Holiness put on Rudraksha Abharanam on his hands, ears and Rudraksha Kireetam over his head. The pooja was over at 6 P.M. after which His Holiness went to the temple to worship Agastheeswara. After he returned, Brahma Sri T. Subramanya Sastrigal of Madura spoke about Upasya Devata. He spoke on the necessity of every one smearing vibhuti and putting on Rudraksha Haram. His Holiness added the worshipping of Siva Lingam with Bilvas also as essential every day, besides Sandhya Vandanam. The lecturer explained Parameswara (1) as the destroyer of the fear of death and referred to Markandeya Puranam, (2) as the destroyer of Kamam and referred to Kamadahanam and (3) as the protector of those who seek his protection and referred to the fact of His having the MOON on His head; though he was guilty of the worst sin, yet as he sought His Protection, he was given a place on His head. The Lecturer recited a number of Slokas and created an impression on the audience.

12-8-1931. There was the usual pooja both in the morning and in the evening. M. R. Ry. C. Duraiswamy Iyengar Avl. came and paid his respects to His Holiness, gave Sri Venkateswara Prasadam (chandanam) and invited him to Tirupati. In the evening before pooja, another Pandit Brahmasree Siromani Subrahmania Sastrigal spoke and urged the audience to follow the injunctions of sastras strictly.

The Vedanta Vakyartham to-day was about 'Dahara Adhi Karanam" by Brahma Sree Subrahmanya Sastrigal and V. Jagadeesa Sastrigal in the morning; in the afternoon there was Upanyasam in Sanskrit on Atma Sukha Swaroopam by Brahma Sri V. Jagadeesa Sastrigal.

13 8-1931. (*amavasya*). There was the usual pooja and Vyakyartha discussions. This night after pooja His Holiness himself explained the chapter dealing with Nadi Chakram. He explained the 5 Gnyana Indriyams, 5 Pranas (Prana, Apana, Vyana, Udana, and Samana), 5 Karma Indriayms and Manas and Buddhi, *i.e.* total 17.

He next explained as to what is meant by God and how to see God, as it is usually said. That which sees cannot itself be seen by it. One cannot see his own eyes; he can only see others. Therefore God can be seen if He is different from that which sees. And it is not possible to see God, only if it is God that sees. We only understand God as 'Not this' 'Not This,' *i.e.*, not anything that can be seen. So he must be the one who sees and not the one who is seen. He cannot be seen by the eyes. God is the all-pervading knowledge or experience and seeing God is really the true experience of identity with the Universe. The Upanyasam came to a close at 9-30 P.M.

14-8-1931. There was the usual pooja, Vedantic discussions and the reading of Sootha Samhita. M. R. Ry. S. A. Krishna Iyer offered Bhiksha this day.

15-8-1931. Besides pooja and Vedantic discussions M. R. Ry. Varagur Venkatrama Sastrigal spoke about the injunctions in the sastras in favour of early marriages. He cited several slokas from the Ramayana in support of his position.

16-8-1931. There was the usual pooja. This morning as was arranged previously, a number of Brahmacharis and several elderly

men went to the Mutt, when the Mutt Pandit taught Sandhya Vandanam with Swaram.

Then Brahma Sree Viswantha Sastrigal, spoke about the necessity to do Gayatri Japam. It is like the cloth worn by a woman over which she may adorn herself. He also said that the importance of SAMIDAHDANAM was so great that it was said that no Brahmachari who does Samidadhanam will face Apamrithyu. He also urged the doing of Aupasanam every day. In the evening His Holiness explained the difference between Gnyanam and Dhyanam. Adwaita teaches " If one acquires Gnyanam it is Moksha : there is no separate Moksha Loka ; other religions teach that by Dhyanam and Bhakti, one can enter some Loka which is called Moksha. He also explained " Aham Brahmasmi " both in Adwaitic and Visishtadwaitic points of view. He next spoke about the preliminaries of Sandhyavandanam.

M. R. Ry. V. Kumarasami Aiyar and his brothers offered Bhiksha to His Holiness this day.

17-8-1931. Monday. Besides pooja both in the morning and in the night, there were Vedantic discussions. His Holiness explained some chapters of the Sootha Samhita.

18-8-1931. There was the usual pooja in the morning and in the night.

This day the Suvasinis of the town offered Bhiksha to His Holiness. In the evening His Holiness gave a discourse on Stri Dharma to the ladies ; he said they were more fortunate than males in that they have God visibly present in their husbands. Their only duty is to serve their husbands and to worship them.

In the night during the discourse he said that happiness or misery, have nothing to do with riches. Even Gods like Indra, Varuna, etc., have their joys and sorrows. We are bound to do our duty to the Gods ; that is the will of the Almighty ; it is to minimise the miseries of both God and men ; and it should be done without desire but only to clear our hearts of all sins and thus enable us to attain the ultimate goal of our life. Karma or Duty as such should be done in the prescribed form and Mantras ; otherwise there will be diversity and confusion. But love or Bhakti to the Almighty Iswara needs no formalities.

Everything we do is for Parameswara (Parameswarapreetyartham). Even if we do not understand the language, we must perform Karma, reciting only the prescribed mantrams; we should have Sraddha and Bhakti; Gods, to whom they are addressed can understand their meaning. The Almighty God, who has empowered the various Devas with divine powers to control the Universe in their respective capacities is full of Karuna. He gives food even to the worst sinners. If we in our generation give up the form of our sacred duties and thus cut off its continuance, then we become not only responsible for our spiritual fall but also become responsible for the non-spirituality and the attendant miseries of all posterity.

His Holiness then dealt with Vigraharadhana; the idea that we worship a Vigraham only to concentrate our attention on some object is not correct. God is everywhere. If we worship a stone image, it is because there is God in it; further if we are so advanced in realising and experiencing that God is everywhere, that He is present in the stone image as well as in the flower with which He is worshipped, no worship is necessary. But till we realise and experience that, we must do worship in a concentrated Murthi. The stone image is worshipped not only because there is God in it but also because it serves as a Peetham to which you invite God. Love of God must be similar to love of children, *i.e*, without expecting anything in return.

His Holiness also explained the attitude of Adwaita with regard to conversion. Adwaita is not eager about it, because it is very tolerant and believes every one can attain Moksha through his own religion. Further, Adwaita being of the highest type in the conception of Brahmam and the ultimate goal of all systems, every other type is only a ladder to it.

19 8-1931. There was the usual pooja. His Holiness explained this day some aspects of the love of God. It is caused in various ways; through Bhakti or love or fear.

The ordinary idea of Prarthana to God, that a cocoanut will be broken or some rupees will be given, if this or that is done, is not commendable. But it is not to be deprecated; for it is desirable that one should remember God and invoke His aid always. It also reminds one that he must be prepared to sacrifice what he considers dear to him on earth, to realise or experience, THE ETERNAL.

There is difference between God and Jeevatma, although Jeevatma and God are both part and parcel of Nirguna Brahman and are merged in it. Man sees and thinks, the objects he sees are real ; God sees and knows they are unreal. Paramatma is supreme ; it is both the seer and the seen. If a man places a mirror, he sees his image in it and knows it is unreal; but a bull that sees his image in a mirror, takes it to be real and begins to fight ; the relation between God and man is the same as that between the man who placed the mirror and the bull.

20-8-1931. Thursday. There was pooja and discussions in Vedanta. His Holiness explained the chapter on Yagnyams in the Sootha Samhita ; Yagnyams are of 3 kinds ;

(1) Karyika (2) Vachika (3) Manasika.

We do so many things for our bodily comfort and also for our friends and relations ; why should we not do something every day for God ? it should be done without expecting anything in return. It is said one of the 63 Alwars was throwing a small stone, on an image of God out of Bhakti every day. We must do everything, for God (Parameswarapreetyartham) and in his name.

21-8-1931. Friday. Varalakshmi Vratam. Pooja this day was very grand and very impressive both in the morning and in the night. Before commencing pooja in the night His Holiness explained the chapter in the Sootha Samhita about Gnyana Yagnyam, as it was read by Brahmasree Siromani Subrahmanya Sastrigal. In the course of it, he said that every man thinks he wants happiness. Happiness and misery are two different states of mind. If one should strive for happiness, he must try to do away with sorrow ; there will be sorrow so long as there is Janma. As Janma is the result of our actions, if we should avoid Janmam we must avoid Karmas or Karyam. As Karma or Karyam is done as a result of Kamam or desire, we must therefore avoid desire. How is this to be done ? Desires are caused by Abuddhi. To dispel this, we must acquire Gnyanam ; if this is achieved, there will not be Kamam; there will not be Karyam; Janmam and sorrow will disappear. We may compare water flowing from hills which runs in torrents and rivers making a huge noise, to the unsteady and troubled state of mind, when one is in darkness and when he seeks peace. As the river gets calm, when it approaches very near the

sea, so is a man calm, when he nearly realises what Gnyanam is; when a river actually flows into the sea, the waves heave up and roll the river water in, making noise; this may be compared to the extreme joy, when one acquires Gnyanam. That happiness and sorrow are not real, is also proved by the fact that they are only shortlived and vanish after a short time though the cause continues.

Bhiksha this day was offered by M. R. Ry. A. Venkata Kannayya Garu.

22-8-1931. There was the usual pooja. After pooja in the night His Holiness explained a chapter in the Sootha Samhita. After that was over he explained the cardinal points of difference between Adwaita, and Visishtadwaita and Dwaita systems of philosophy.

He explained the 6 schools of Astika faith and 6 schools of Nastika fatih. By Astika it should not be understood one who believes in God and a Nastika does not mean one who does not believe in God. Astika is one who believes in Vedas; so is a Nastika one who does not believe in Vedas.

The perfect Astika is the Jivan Mukta, because it is only he that attains the goal of Astikahood; when he has attained that stage, his outward actions and mind come on a par in some respect with that of the most materialistic Atheist, *i.e.*, the Charvaka Nastika. The Charwaka Nastika does not believe in God; nor in Vedas, or Heaven or Hell. So he is quite indifferent about the consequences of his act. So also is the perfect Astika, that is the Jeevanmukta, for he is too faithful in the Omniscience, Omnipotence and mercy of God to worry himself about the miseries of the past or the fear of the future. Though he may be fully aware of the torments of hell, he gently disposes of its fear, as the most righteous will of His Most Loving God.

His Holiness then urged on the audience to study the Vedas We must not find fault with the poor Vaidikas who are not very learned. If their learning is poor, it is because they are the most poorly paid lot in the country. We must make the Vaidika feel that it is worth his while to study the Vedas. Just as the fine arts such as music and painting, etc., are encouraged, we must encourage Vaidikas by giving them such help as they need. It is regrettable that though upanayanams and marriages are purely religious

functions, it is only a negligible portion that is spent on Vaidikas. The ancient Rajahs of Vijayanagar patronised Brahmins. We must realise that but for the poor Vaidika though he may be uneducated, our religion should have been wiped out. They at least served and are serving as barriers against external attacks.

23 8.1931. Sunday. Ekadasi. There was the pooja and Vedanta discussions as usual. After pooja in the night, His Holiness spoke about Sath and Satta. If we see a number of objects made of gold, each has got a name and a shape different from the other, but all of them are only made of gold. When we see various objects around us such as vessel, a wall, a granery etc., what is common to all of them? Each exists; what is common is the quality of existence or satta (सत्ता) This is real; the objects cannot be real, though they have different Nama (Names) and different Roopa (Shape).

Take the case of a dream; it is all an illusion; but what is the true entity, that corresponds in the dream, to the real rope which is mistaken for a snake in the waking state. It is the "I," in the man who dreams, which takes various shapes and forms, and it is this "I" that is seen in those several forms. This proves that even in the wakeful state, it is this "I" or that, of which this "I" is part and parcel, that is real or "Sath" and that nothing else is real.

Some ask if what we do and see is all Maya, why should we do karma? The answer is simple. Take the case of a dream. If we dream of a tiger and then suddenly get up, our heart beats fast; all the effects of seeing a tiger in the wakeful state are perceived. What is therefore seen or done in what is admittedly an illusion, *i.e.*, a dream, has its effects even after we wake up. So also if we do good karma in this life, though it may be only unreal and is a Maya, like the tiger in the dream, it will have its effect on the real self in the shape of eternal knowledge.

24.8.1931. Monday. Dwadasi. As the pooja was going on in the morning, Brahmasree Siromani Subrahmanya Sastrigal read two chapters of Sootha Samhita and explained. He said life is a bondage; it may be compared to a bundle tightly tied up in the most complicated manner. This bondage may be removed in one of two ways;

1. By cutt[illegible] the [illegible], which is practically impossible, and

2. To untie it by making it loose, by a tighter bondage.

So if we should rid ourselves of the world bondage, we must subject ourselves to the several stricter bondages or rules of discipline prescribed by Sastras. One must not laugh at them as serving no purpose. It may only appear like that, at first sight.

In the night, after Pooja was over, His Holiness explained another chapter of Sootha Sambita, as it was read by M. R. Ry. Siromani Subrahmanya Sastrigal. He emphasised the importance of Panchakshari (पञ्चाक्षरी) · He then dealt with the 5 elements: Pritvi, Ap, Tejas, Vayu, and Akasam ; each is caused by the next and lastly how is Akasam caused ? Here again, take the case of a man dreaming. He dreams of Akasa. How is it caused ? It is the "I" as was explained already that is the cause of all illusions in a dream and that corresponds to the rope which is mistaken for a snake.

So that, this Akasam is also caused by the "I" or by that big "I" or PARAMA-ATMA.

Bhiksha was this day offered by M. R. Ry. C. Venkatramana Iyer.

25-8-1931. Tuesday. Pradosham. There was the morning pooja as usual. The evening Pooja commenced at 4-30 P.M. and closed by 6-30 P.M. being pradosham. His Holiness wore Rudraksha harams, on his hands and ears and a Rudraksha Kireetam over his head, during the evening pooja. From 7 to 8-30 P.M. His Holiness explained a chapter on Sootha Samhita : Gnyanam is of two kinds.

1. Sakshi (साक्षी) Gnyanam.
2. Vritti (वृत्ति) Do.

also called "Ghata" (घट) Gnyanam.

The first is clearly Nityam or permanent. The second, *i.e.*, the gnyanam by which we perceive objects, appears to be Anityam (अनित्यं) *i.e.*, we come to know of an object and then forget it. Though it

may so appear, it is wrong to think so. What is it that happens when we say "We see, *e.g.*, a pot?" The mind imagines a figure like a pot and the Eternal Gnyanam feels it as it pervades everywhere; the result is we see an object like a pot. The gnyanam is always there. Just like the sun which is seen according to the object on which the light falls, so Gnyanam sees an object in the way the mind conceives of it. If there is a tank with water in it, if we form a ring bund and enclose water in it, we see water in a circle. The water has been there all along. So is gnyanam. The water in the tank is seen like a circle or a square, just as we place our bunds around the same.

The reflection of the Eternal light—supreme Gnyanam or Brahman on the whole word is what is called MAYA.

26-8-1931. Wednesday. Rigveda Upakarmam. There was as usual pooja both in the morning and in the night. After night pooja, His Holiness said that day being Rig Veda Upakarmam day, he would say a few words about Upakarmam.

Rig Veda Upakarmam is performed on Sravana Nakshatram day but the Yajurveda Upakarmam is performed on the Poornima day which may coincide with the Sravishta or Avittam Nakshatram. This is the day when we begin the study of Vedas. At every stage in the study of Vedas, Vratam must be performed. It is now done first, before the marriage, a custom which has no meaning.

Upanayanam, *i.e.*, more fully "Gurur Upanayanam" means, "going near the Guru." When the boy is left in charge of the Guru, he begs for food and gives the whole to Guru. The Guru then gives what is necessary for the sishya.

Upanayanam must be performed in the 8th year. So also marriage to a girl. A girl becomes a Dvija, only when married. Upanayanam should be performed for a Brahmin boy before he is aged 16. It is absolutely unsastraic to perform after it.

Gayatri Homam must be performed on Sravana Krishna prathamai; in lieu of homam, Japam is performed. To prepare oneself for Gayatri Homam, one must fast on the previous day. He must perform Kamokarisheeth, Manyura Karisheeth Japam 1008 times, *i.e.*, to expiate for sins committed on account of Kamam or Manyu (Anger). Like Upakarmam on the Sravana Poornima,

the sacrament of Utsarga should be performed on the Pushya Poornima, the non-observance of which, is expiated by the Kamokarshith japa. Then the Devas and Rishis are all worshipped by homam, preparatory to the study of Vedas.

All mantrams uttered are to purify oneself both bodily and mentally. Our body must be considered as a temple for Jeevatma. All kinds of impure things should not be allowed to come near this temple; much less could such things be thrown inside the temple. Great care must therefore be taken in what we use on our body and what we eat.

27-8-1931. Thursday. Yajurveda Upakarmam. There was pooja as usual. This evening before pooja, His Holiness explained the meaning of Gayatri. The word "Gayatri." means "That which protects those that chant, *i.e.*, those that recite the Gayatri Japam." Gayatri is also called Savitri. "Savitri" pertaining to the Sun. "Bhargah" means Siva or Sambhu. This word "Bhargah" is found in Amarakosa. It means Sambhu or Siva. It is a prayer to Siva who is to be meditated through the medium of the Visible Sun to lead us to the Eternal light, *i.e.*, knowledge of the supreme.

श्लो ॥ सौरमण्डलमध्यस्थं साम्बं संसार भेषजम् ।
नीलग्रीवं विरूपाक्षं नमामिशिवमव्ययम् ॥

Again, Sun is mentioned in the sastras as the Devata who must be worshipped to give health. It is the Sun that gives light and heat. It is the Sun, that is the cause of rain and is also the cause of Vegetation.

It is thus the Sun who is a manifestation of Siva that is worshipped to give both health and Gnyanam.

28-8-1931. Thursday. There was pooja as usual, After pooja in the night His holiness explained the following sloka :---

श्लो ॥ संसाराख्यविशालनाटकगृहे सर्वाणिरूपाण्यहो
धृत्वाथोमुखयोनिका यवनिका निर्हृत्यनिर्गत्यच ।
सर्वज्ञस्यदयाकरस्य तवदेवाग्रेचिरान्नृत्यतः
श्रान्तस्यापिममालमित्युचितवागेकास्तुविश्राणनम् ॥

" The world is a stage to which the actor comes with his head downwards and acts and acts restlessly and prays to God to say "Halt" or "Enough".

M. R. Ry. C. Sreenivasa Iyer, Vakil, offered Bhiksha to-day.

29-8-1931. There was the usual pooja and reading of Sootha Samhita.

30-8-1931. Sunday. There was pooja and the reading of Sootha Samhita. Mr. G. Sreenivasa Iyer, Doctor, offered Bhiksha to-day.

31-8-1931. There was the usual pooja. His Holiness said we must recite Guruparampara before we read any sacred book.

1-9-1931. There was pooja as usual. After pooja in the night, His Holiness explained what "Moksham" really means.

Is it Siddham or Sadhyam? *i. e.*, is it in existence or has it to be acquired? If it is a thing which is to be acquired, it will be lost as easily. That which has a beginning, must have an end. Again Moksham is of 4 kinds. (1) Salokyam, (2) Sameepyam, (3) Sarupyam and (4) Sayujyam.

The first three are of one kind and the fourth is of a different kind. The first three are acquired according to the degree of merit and have an end. The fourth, *i. e*, Sayujyam, is to become one with Paramatma, *i. e.*, to experience that "self" within or that the "I" is nothing but Paramathma. He who experiences it, is a Jeevanmukta. He has only a body and it will appear as though he goes through pain and pleasure; but he is really unaffected by these. This state is also called "Dhagdhapatanyayam," *i.e.*, a paper on which something is written, if it is burnt, it will keep its shape and the letters also will be visible to read but if we touch, it will crumble to pieces. There is no more the old paper there.

It is really difficult to realise this "I". A story is told that when a party of 10 persons crossed a stream, each one of them began to count, if there were really 10, after crossing the stream. Each counted only 9. A eleventh man came and pointed out that each was leaving himself out of account; "each must see himself."

It is this eleventh man that is called "Guru". Those who attain Salokyam, Sameepyam and Sarupyam also will attain Sayujyam; but for these, the eleventh person is Parameswara Himself.

The final Moksham is not one which is to be acquired but which is in oneself, and one is said to attain the same, if he experiences that the Jeevatma is a part and parcel of the infinite Paramatman.

2-9-1931. After pooja in the night, His Holiness explained the chapter in Sootha Samhita, dealing with the importance of worshipping Sivalingam and also the chapter dealing with several kinds of sins and Prayaschittams.

3-9-1931. There was the usual pooja both in the morning and in the night. In the afternoon His Holiness explained the meanings of some of the cirticisms and counter-criticisms levelled by the writers on Adwaita.

Sri Sankaracharya in his works examines and criticises only the arguments of anterior schools of thought, such as Sankhya, Mimamsa, Buddhism, Jainism, Pasupatha, Pancharatra and the like, *i.e.*, mostly those that are refuted by Vyasa himself in the Brahmasutras. He did not feel the necessity for criticising philosophical schools other than those mentioned in the Brahmasutras.*

Sri Ramanuja wrote commentaries only upon the Brahmasutras and the Gita; although Sri Madhwacharya has written commentaries on all these three, all his three Bhashyas combined are not even one-fifth in proportion to Sri Sankaracharya's Bhashyas. These post-Sankara philosophers such as Ramanuja, Madhwa and Vallabha and their followers while writing commentaries on Vyasa Sutras and other works, devote only a very small portion in refuting those ancient schools mentioned in the Sutras and attack with all their strength the tenets of Adwaita at great length. It would also be interesting to note that Ramanuja, although he is later than both Srikanta and Sankaracharya, aims only at Sankara with all his vigour; so also Madhwa, although he is later than Ramanuja, aims only at Sri Sankara with re-doubled vigour while he seems little concerned with Ramanuja. Vallabhacharya passes off Madhwa,

* Sri Acharya's principal works are the Brahmasutra—Bhasya, the Upanishad Bashya and the Gita Bhashya.

Ramanuja, Srikanta, Bhatta-Bhaskara and Yadava-Prakasa and criticises most vigourously only Sri Sankaracharya. All these commentators neither pay due attention to those philosophical schools mentioned in the Brahmasutras which it is their duty as true commentators, nor care as much for those other commentators, as for Sankara. This itself proves the fact that every post-Sankara commentator felt the mighty hold that Adwaita exercised on all thoughtful men, in the Bharata Varsha. Those schools of thought, either Astika or Nastika that were prevalent before the advent of Sankara, are rarely seen after this Bhashyam has been proclaimed. At the present day, scholars of Adwaita Philosophy have to spend most of their life-time in grasping the Vedas and their own philosophy through the Bhasyam and Vyakhyanas; while those of other schools want only a comparatively very short period to study their own small Bhashyas and they usually arm themselves with true or supposed arguments, to attack Adwaita only. Yet in the realm of critical and controversial literature, the Adwaita Philosophy stands as the foremost even at the present day, while its prominence in the literature of calm experience of blissfulness or Anubhava-sastra is admitted.

To quote an instance, the Madhwas commenced a controversy more than two hundred years ago by compiling an able work called "Nyayamrita." Sree Madhusudana Saraswati replied to it by his immortal work "Adwaita Siddhi." Madhwas met this reply with their great work, "Tarangini." This in its turn has been finally refuted by the "Laghu-Chandrika" and "Guru-Chandrika" both more familiarly known as "Gowda-Brahmanandiya" by Sree Brahmananda Saraswati. All these four works are now extant and studied by the respective scholars. This Brahmanandiya is claimed by the Madhwas as met though partly by Vanamala-Misra whose work is not accessible now. But even this Vanamala-Misra has been refuted by Triyambaka Sastri's "Siddhanta Vaijayanti." Anandalwar, a prominent pundit of Ramanuja school, has criticised a small portion of Brahmanandiya, which has been refuted by Mahamahopadhyaya Raju Sastrigal of Mannargudi and Mahamahopadhyaya Panchapagesa Sastrigal of Palamaneri in two separate treatises. Lastly Mahamahopadhyaya Ramasubramanya Sastriga. of Tiruvesaloor refuted the Chandrika an ancient Madhwa attack on Adwaita, in his work "Chandrika-Khandana." This Chandrikal

Khandana was criticised by the present Uttaradi Swamigal in a work which in its turn was met by Mahamahopadhyaya Anantakrishna Sastrigal of Calcutta ; after two or more publications on both sides the work of Anantakrishna Sastrigal refuting Dwaitins' criticisms, stands as the last word. More than three years have elapsed since his last publication. Nearly hundred years ago a small work was published by one Aiyanna Deekshita named "Vyasa-Tatparya-Nirnaya." This work set forth reasons to conclude that Vyasacharya had Adwaita only in his mind while compiling the Brahmasutras.

Recently Mahamahopadhyaya Kapisthalam Desika Acharlu of Tirupati has published his "Vyasa-Siddhanta Marthanda" purporting to be a refutation of "Vyasa-Tatparya-Nirnaya." But actually in his work, arguments other than those dealing with the criticism of Aiyanna Dikshita's work are more profusely found. Even this "Vyasa-Siddhanta-Marthanda" is replied by "Adwaita Marthanda" of Mahamahopadhyaya Anantakrishna Sastrigal. The Visistadwaitis hold that Ramanuja is faithful to the Brahmasutras as he says in his Bhasya.

सूत्राक्षराणि व्याख्यास्यंते

Mr. Thibeau, an European scholar, who has translated Sri Sankara Bhashya in English with the help of a Ramanujiya pundit, has opined that Ramanuja's Bhasya is more akin to the sutras while Sankara's Bhashya is more akin to Upanishads ; while the Madhwas claim that their interpretation is the only true one of the Sutras. Eventually every school claims that Vyasa's opinion is that which is advocated by its own Bhasyakara.

How then are we to conclude what Vyasa's opinion was? Any one who aims to find it out, belongs to one of these schools and is thus prejudiced and becomes unfit for the task.

Then are we to give up the task? Vedanta Desikar and Haradatta, both great authorities in Vaishnava and Saiva circles, come to our rescue. Vedanta Desikar while gathering evidence to show the supremacy of Vishnu, disposes of both the Saiva and Vishnu Puranas as giving one-sided versions and resorts to such literature, which is not concerned with the subject of Saiva-Vaishnava controversy, *e.g.*, Silpa Sastra, *i.e.*, one dealing with architecture. Haradatta in the same way refers to Natya-Sastra or the

science of Dance. In the Natya-Sastra, various mudras are expounded to denote various Devatas and while symbolizing the Sankha-mudra for Vishnu, Vajra-mudra for Indra and Padma-mudra for Brahma, signifies Siva, with Anjali-mudra on the head; मौळिस्पृशा करपुटाञ्जलिमुद्रयाते thus concluding Siva as the one Supreme entitled to receive the Namaskar of the world. This Natya-sastra is a neutral one with regard to the present Saiva-Vaishnava subject; and evidence contained in it may be called external evidence and is of great value.

In the same way, the opinion of a certain Sutra-kara may be determined by the reference made of that Sutra-kara, by other Sutra-karas, belonging to other schools of Philosophy.

In ancient India, the schools of Philosophy were divided into 12 Darsanams; six Nastika and six Astika.

Nastika.	*Astika.*
1. Charwaka of Brihaspati.	1. Nyaya of Gautama.
2. Sautrantika.	2. Vaiseshika of Kanada.
3. Vaibhashika.	3. Yoga of Patanjali.
4. Yogachara.	4. Sankhya of Kapila.
5. Madhyamika.	5. Purva Mimamsa of Jaimini.
6. Jaina of Mahavera.	6. Vedanta of Vyasa.

Almost all these 12 schools have their Sutras and Bhashyas. Every school while trying to establish its own conclusions, criticises and exposes the conclusions of other schools. In the Vedanta Sutras, Badarayana or Vyasa has a separate Pada allotted for the criticism of other systems, *i.e.*, Para-Matha-Nirakarana-Pada. He examines not only the Sankhya, Yoga, Nyaya-Vaiseshika, the four Bowdha charvaka and the Jaina systems but also the Agamic schools of Pasupata-saiva and Pancharatra-vaishnava. The very fact that Sri Vyasa includes the Pancharatra-vaishnava in the Paramata-Nirakarana Pada, proves that the Ramanuja system which identifies itself with the Pancharatra-vaishnava is an alien school of thought in the eyes of Vyasa. That the Pancharatra, which is the bed rock of the Ramanujiyas as well as the Madhwas, is a different system from that of the Vedas, is proved from another sloka of Vyasa in the Mahabharata."

सांख्यं योगः पांचरात्रं वेदाः पाशुपतं तथा

Here Vyasa enumerates Pancharatra as differently from the Vedas. Just as Vyasa criticises the opinions of Kapila, Kanada Jaimini, Buddha and Patanjali, so also Kapila and other Sastra-karas criticise the other schools including the Vedanta of Vyasa. In condemning the Vedanta, they have to form an opinion of its conclusions and then examine their soundness. In so doing, just as Kanada or Kapila, while he is condemned by other Sutra-karas, has his conclusions set forth in one uniform way by all the other sutras, so also Vyasa has his opinion set forth in one uniform way by all the other Sastrakaras for the sake of criticism. If all the Rishis and Great men of the sutra-period set forth unanimonsly the opinion of Vyasa, the author of the Vedantasutras, in only one way, should we entertain any doubt as to the real opinion of Vyasa, because later Bhashyakaras interpret the Brahmasutra in some other way ?

Here Aiyanna Dikshita quotes and proves that all other sastras, while setting forth the conclusions of Vyasa of the Vedanta sutras unanimously, show that the Philosophy of the Vedanta sutras is pure and real Adwaita or the oneness of God. Our Dikshita proves not only from the Darsanas but also from the Agamas, (Saiva and Vaishnava) puranas, etc. In conclusion he goes to prove that all other Darsanas are but systems of Philosophy enumerated by saints to quench the spiritual thirst of human souls in various degrees of mental evolution according to their status in the spiritual ladder, only to lead them ultimately to the Vedantic peace of One without a second.

In the night, after pooja, His Holiness explained the chapter in Sootha Samhita relating to Prayaschittams. After explaining the expiations for the Maha-pathakas, Upa-pathakas and Kshudra-pathakas he said that the surrendering of our self to a Jeevenmukta or the realised soul, is the greatest prayaschitta for all sins.

4-9-1931. Friday. There was pooja in the morning and special pooja in the night ; after pooja in the night, His Holiness explained some chapters in Sootha Samhita.

5-9-1931. Saturday. There was pooja in the morning as usual. In the night the pooja was done at 10 P.M. and as the Mutt observed Gokulashtami only on Saturday ; Sri Krishna's pooja was commenced at 12 in the midnight and finished at 2 A.M.

The portion in the Bhagavatam dealing with the avatar of Sri Krishna was read and niveda offerings were distributed to all assembled.

6-9-1931. There was pooja both in the morning and in the night. In the afternoon Brahmasree Pulla Umamaheswara Sastrulu of Rajahmundry delivered an impassioned lecture on "Varnasrama" quoting from Vedas.

M. R. Ry. M. Balarama Iyer offered Bhiksha to His Holiness.

7-9-1931. There was pooja as usual. After pooja in the night, His Holiness explained what is meant by the saying :—" He who says he sees God does not know Him and he who says he cannot see Brahman, knows Him." He explained the relevant portions in Kenopanishad. M. R. Ry. S. Venkatramana Iyer and other Municipal employees offered Bhiksha to-day to His Holiness, as also M. R. Ry. C. Arunachala Chettiar.

8-9-1931. There was pooja as usual. After pooja in the night, His Holiness asked Brahmasree Umamaheswara Sastrulu of Rajahmundry to lecture on Gnyana Margam, Bhakti Margam and Karma Margam, which he did for about an hour in Telugu. Then His Holiness explained the chapter in Sootha Samhita dealing with Brahma Gita.

9-9-1931. Pradosham. There was pooja as usual. After pooja in the night, His Holiness explained the Pranavam—" Aum". It is called " Taram " or that which helps us to cross.

There are two karanas called Nimitta Karana and Upadana Karana. The man who makes a pot, is the Nimitta Karanam and the clay is the Upadana Karanam ; so it is with every object. But in the case of Brahman He is both Nimitta and Upadana Karanam.

Again this Upadana Karanam is of two kinds (*a*) Parinami and (*b*) Vivaratha. The transformation of milk into curds, is an example of Parinami Upadana ; Mistaking Rajju for serpent is an example of Vivaratha Upadana.

Adwaita Philosophy says Brahman is both Nimitta and Upadana Karana and that it is Vivaratha-Upadana. Vishistadwaita also says Brahman is both Nimitta and Upadana Karana but it is Parinami Upadana.

His Holiness next explained two illustrations given in Atharvana veda. If an arrow is shot from a bow, it goes and hits at the mark aimed at. The bow may be compared to "Aum". Jeevatma is the arrow and Brahman is the Lakshyam or the mark aimed at. The फलं is तन्मयं. If mud is thrown against mud, it becomes one with it. The other illustration is from churning, which is done to make sacrificial fire.

Uttararani is "Aum" or Pranavam.

Adhararani is "Atma"; Mathanam is Dhyanam and Manas is that by which it is churned.

10-9-1931. There was pooja as usual. His Holiness explained the 1st chapter in Sootha Gita. M.R.Ry. P. Namberumal Chetty and M.R.Ry. P. Narasimhulu Chetty offered Bhiksha to-day.

Brahmasree Siromani Subrahmanya Sastrigal explained some chapters of Sootha Samhita in the afternoon.

11-9-1931. Friday. There was pooja as usual. It was past 11 P.M. when pooja was over in the night and there was no reading of Sootha Samhita in the night.

Bhiksha was offered by M. R. Ry. S. A. Krishnayya on 12-9-1931.

There was the usual pooja. His Holiness explained the 5th chapter in Sootha Gita after night pooja. He said we must do karma and poojas; we must also secure a proper Guru who will show us the way to obtain Gnyanam.

Bhiksha was offered by M. R. Ry. Bayya Subbayya Chetti and his brothers.

13-9-1931. Sunday. There was pooja as usual. To-day, the staff of the Co-operative Banks in Chittoor offered Bhiksha; they got flowers from Chidambaram, etc., and the decoration was very grand. This night, the reading of Sootha Samhita was completed. His Holiness then explained the importance of Panchakshari japam.

14-9-1931. There was pooja as usual. The Vaniyars headed by their heriditary guru Purana Gnyana Sivacharya, a learned Brahmin of Mullandram village, offered Bhiksha to His Holiness.

They came in very large numbers and also performed Pada Pooja in the morning.

15-9-1931. Tuesday. Besides the usual pooja, Vighneswara pooja was done this day, being Vinayaka Chaturthi. Before the usual pooja in the night, Brahmasree Krishna Sastrigal, the Purohit of the Mutt, read Vinayaka Puranam and explained to those assembled the meaning of Vinayaka Pooja. M.R.Ry. V. Guruvenkatasubbiah offered Bhiksha to His Holiness this day.

16-9-1931. There was pooja as usual both in the morning and in the night. M.R.Ry. Valapakam Sundara Aiyar offered Bhiksha this day to His Holiness.

17-9-1931. There was the usual pooja. Messrs. Viswanatha Aiyar of the Government Training School, Natesa Iyer of the Sherman School, Krishnaswamy Iyer, the Veterinary Surgeon, and some others offered Bhiksha to His Holiness. After pooja, His Holiness briefly narrated the life of Sri Sankara Acharya: his birth, his establishing the mutts, etc.

18-9-1931. Friday. There was pooja both in the morning and in the night. The residents of Graemspet offered Bhiksha to His Holiness this day. After pooja, His Holiness recited some slokams in Soundarya Lahari and explained the same.

19-9-1931. There was pooja as usual. M. R. Ry. Dattaji Venkat Rao offered Bhiksha to-day. His Holiness explained the "Ashta Siddhis" after the night pooja.

20-9-1931. Sunday.—There was pooja as usual. This day the Vakils' clerks from Kumbakonam came and offered their usual annual Bhiksha to His Holiness, so also M. R. Ry. V. N. Raghunatha Rao and his brothers. After pooja in the night, His Holiness explained the charitram of Sri Padma Padacharya, one of the direct prominent disciples of Sri Sankaracharya, and said that unless one has intensive Bhakti, he cannot realise God.

21-9-1931. There was the usual pooja. M. R. Ry. Nandhyala Munichetti offered Bhiksha to His Holiness this day. His Holiness explained Guruparampara, after night pooja. He said in every temple in the southern architecture in the front is the Gopuram; the tower-like covering over the Garbha Griham is called the Vimanam.

Vimanam means "Vyma Yanam" *i.e.*, an air-ship. This is found in ancient Sanskrit lexicons such as Amarakosa.

Thus the Vimana of the ancient architecture owes its inception to the then extant air-vehicles, the bulky oval towers, signifying balloonic gas bags. That every temple has a Vimanam over the sanctum sanctorum signifies the puranic narrations that Devas descend in their Vimanas to help and elevate deserving souls. In the Vimana of the Supreme Lord Siva, we see five cells, two on the southern side, one on the western side and two on the northern side, all on the external portion of the wall of the Garbha-Griha. In the first southern cell usually, we see Bala Ganesa in happy dance signifying childish innocence and in the second, Dakshinamoorthi, the form of Siva in the posture of calm meditative realisation ; in the Western one, either Vishnu or the Lingodbhava siva, the highest and lowest portions of the head and foot unseen and enveloped in the circle of Linga, both the parts seriously and eternally searched respectively by Brahma in the form of the Swan and Vishnu in the form of Adi-Varaha or Boar. This signifies that aspect of the Lord, without Beginning or End, with regard to space; while Dakshinamoorthy with his face southwards with blissful Ananda of Amritatwa or Deathlessness signifies his defying Yama or Kala of the southern corner of the Horizon and thus denotes the Lord's eternity, *i.e*, Kala-kala. Vishhnu in his sleeping posture signifies universal rest enveloped in Thamas in dark hue; while Nataraja in satwic snow white, dancing with exhuberant Ananda signifies the opposite extremity of Vishnu. The form of Dakshinamoorthi is the equalisation of both these aspects which alone is the symbol of eternal bliss of Ananda, the Universal spiritual goal. Again in the northern cells, Brahma signifying the four Vedas and Durga the destroying Sakti of all evils are seen; even in some ancient Vaishnava shrines as Srirangam, Ganapati the first and Durga the last Vimana Devatas are seen. Dakshinamoorthi is seen in some Vaishnava shrines as Tiruvahindrapuram in South Arcot.

His Holiness recited the Dhyana sloka in Sri Dhakshinamurthi Ashtakam and explained the same in great detail in his own inimitable style :—

श्लो ॥ मौनव्याख्याप्रकटितपर ब्रह्मतत्वंयुकानं
वर्षिष्ठांतेवसदृषिगणै रावृतंब्रह्मनिष्ठैः ।

आचार्येन्द्रङ्करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मारामंमुदितवदनं दक्षिणामूर्तिमीडे ॥

"I worship that Dhakshinamurthi who is young in age and who is surrounded by elderly men who are Brahma Nishthas, and who makes them clearly understand Brahmatatvam by his silence; that Dakshinamurthi who has a delightful face, and who has realised what Atma is. I worship him, to teach me what that Atman is and to make me also realise the same."

His Holiness also explained the sloka :—चित्रंवटुतरुन्मूले ।
वृद्धाश्शिष्यागुरुर्युव ॥

22-9-1931, Ekadasi. There was pooja as usual. The Rajah Saheb of Kalahasti did Pada Pooja this morning. His Holiness blessed him with Chandana Prasadam and also two shawls. In the night after pooja, His Holiness explained the first sloka of Dakshinamurthi Ashtakam, *i.e.*

श्लो ॥ विश्वंदर्पणदृश्यमाननगरी तुल्यंनिजान्तर्गतं
पश्यन्नात्मविमायया बहिरिवो द्भूतंयथानिद्रया ।
यस्साक्षात्कुरुतेप्रबोधसमये स्वात्मानमेवाद्वयं
तस्मैश्रीगुरुमूर्तयेनमइदं श्रीदक्षिणामूर्तये ॥

"I worship that Dakshinamurthi to whom the whole universe is like the town we see in a mirror and to whom it is also like the objects we see in a dream. That Dakshinamurthi who in his ever wakeful state realises what Atman is." It is only he who realises it, can teach to others. He who places a mirror knows that the objects he sees in it are mere illusions and not real; so is Dakshinamurthi who keeps the Maya mirror and who sees the whole universe in it. What is it the reflection of, which he sees in the Maya mirror? It is that Para Brahman. If a man dreams, he sees a number of objects; after he wakes up, he finds what he saw in his dreams are but illusions and what remains is "Himself".

Dakshinamurthi is that "He", to whom this Universe is like the objects we see in a dream.

The word "निजं" really means "Atman". The use of the word to denote Atman really indicates that the only thing that is true or real is the "Atman".

23-9-1931. Pradosham. The pooja in the evening was very grand. His Holiness put on Rudraksha Kireetam and had Rudraksha Harams round his neck, ears and arms.

The choultry was over-packed with devotees anxious to see His Holiness; so also the Agastheeswara temple to which His Holiness went, soon after pooja for Swami Darsanam. After Swami Darsanam, His Holiness came back and explained the 2nd and 3rd slokas of Dakshinamurthi Ashtakam, *i.e.*

श्लो ॥ बीजस्यान्तरिवाङ्कुरोजगदिदं प्राङ्निर्विकल्पंपुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीवविजृम्भयत्यपिमहा योगीवयस्वेच्छया
तस्मैश्रीगुरुमूर्तयेनमइदं श्रीदक्षिणामूर्तये ॥

"I worship that Dakshinamurthi who is to this physical world what the seed is to a tree, and who through the Maya of space and time, makes us see objects in various shapes and forms." This Dakshinamurthi is compared to the magician. It may somewhat be difficult to realise that space and time were created by Maya, *i.e.*, had some beginning. Take the case of a man who dreams; in a dream, he sees objects; he perceives space, and also he imagines a number of years. This space or time in a dream has certainly a beginning and an end. So also those phenomena, which we understand by space and time in the waking state, have a beginning and an end to Him to whom this universe is such, as the objects seen in a dream are to us. This may also be illustrated in another way. It is with our eyes we see objects, *i.e.*, through the lenses of our eyes. That which perceives is the mind. All men have a more or less uniform kind of eye lens and therefore all see objects, etc., more or less in the same manner, *i. e.*, they appear as if they are of the same height, etc., to all, except to those who have a different kind of eye lens, who may see them taller or smaller; if we see objects with our eyes pressed, we see several moons where there is only one. This is only an optical illusion. If we dip our finger in water, we see it of different thickness etc., etc. So there is nothing like absolute measure. Then what is measure? It is only a part of space. When measure loses its absoluteness, the stability of space vanishes. As is the case of the optical sense, so of all other senses. Every pheno-

menon perceived by our senses is therefore only relative and loses its absoluteness; the same object is seen to be of different lengths under different conditions; This is Maya. Again what is Maya; it is best defined as या मा, *i.e.*, "that which is not".

श्लो ॥ यस्यैवस्फुरणंसदात्मकम् असत्कल्पार्थकंभासते
साक्षात्तत्त्वमसीतिवेदवचसा योबोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्नपुनरा वृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तयेनमइदं श्रीदक्षिणामूर्तये ॥

"I worship that Dakshinamurthi who illumines those that approach him through their devotion with the Upanishadic Maha Vakya "Tat-Tvam-Asi" by realising which in the same manner as Himself, we do not come back to this ocean of Samsara."

24-9-1931. There was the usual pooja. After night pooja His Holiness explained the other 5 slokas of Dakshinamurthi Ashtakam and also the last Phalasruti sloka. He next explained the last sloka in Soundarya Lahari where Sri Sankara said addressing Ambal, that when he composes verses and offers them to the Mother, however delightful they may be, they are only like offering Karpura harathi (Camphor Harati) to Sun God and like purifying the sea, by sprinkling water over it.

श्लो ॥ प्रदीपज्वालाभिर्दिवसकरनीराजनविधिः
सुधासूतेश्चन्द्रोपलजललवैरर्घ्यरचना ।
स्वकीयैरम्भोभिः सलिलनिधिसौहित्यकरणं
त्वदीयाभिर्वाग्भिस्तवजननिवाचांस्तुतिरियम् ॥

25-9-1931. Friday. There was pooja as usual. After night pooja His Holiness went to Sri Kodanda Ramaswami temple at the request of Rama-Bhakta Kannayya Naidu. His Holiness was received with all temple honours and Poornakumbham; the Parivatta Maryada was shown in the temple and he was profusely garlanded. Large crowds followed him and there were a large number waiting to see him in the temple.

His Holiness was next taken to the Bhajana Mandiram adjoining the temple to the north in the same street. He then returned by the same route, *i.e.*, along the Hospital Road to the choultry; on his way back, he was taken to the Bhajan-Vahana-

His Holiness had Diksha Visarjanam and bathed in the river P. 35.

Mantapam newly constructed by Rama-Bhakta Kannayya Naidu, in the Hospital Road. M. R. Ry. Rao Saheb T. Sreenivasa Rao offered Bhiksha this day.

26-9-1931. Saturday. This was the last day of Chaturmasyam. M. R. Ry. Krishnaswamy Iyer, L. F. Overseer, offered Bhiksha this day. His Holiness had Deeksha Visarjanam and bathed in the river. He was given Poornakumbam and was garlanded. A photo was also taken with his permission. After pooja was over, His Holiness gave prasadams to all those who went to see him till 3 P.M. when he left the choultry. All those who came to the choultry appeared very much depressed, though every one knew he was requested to come back for Navaratri in a fortnight, and he had agreed to do so.

Before he left the choultry in the afternoon he was given Poornakumbham and was also garlanded. Harathi was taken and then he got into the Mena, which was decorated with flower garlands. He first went to Sri Agastheeswara temple and after Swami Darsanam, he went to Santhapet, *via* Hospital Road, Ramar Koil Street, Bazaar Street, Brahmin Street and Bandhekana Street. All the way through, almost at every house he has given Purnakumbham and was garlanded. Harathis were also offered. It was 6 P.M., when the procession went near the river, where all those who accompanied him were asked to stop away. He was then received by M. R. Ry. Andukur Subrahmanyayya and the residents of Santhapet, with Purnakumbham and taken to the house of M. R. Ry. Andukur Subrahmanyayya. Large numbers went to see him there also.

As the Lunar Eclipse was to commence at 10-30 or 11 P.M., and last till 3 A.M., in the night, His Holiness came to the river near the temple in Chittoor, for bath. He stayed there till early in the morning. Large numbers went to the river for bath; they were all given silver coins with the images of Sri Sankaracshariar and Sri Kamakshiambal on either side.

27-9-1931. Sunday. Pooja was done this day in the house of M. R. Ry. Andukur Subrahmanyayya who offered Bhiksha. After pooja was over, the camp moved to Murukambat and His Holiness left Santhapet early next morning.

28-9-1931. Monday. At Murukambat His Holiness was received with Poornakumbham and was garlanded; all the streets were

decorated with Thoranams. Pooja was done in a house specially arranged for the purpose in the Murukambat Agraharam. Bhiksha was offered by the residents of the Agraharam.

29-9-1931.—To-day also pooja was done in the same house. Bhiksha was offered to-day also by the residents of Murukambat Agraharam.

After night pooja, His Holiness explained a slokam in "Sivaparadha Kshamapana Stotram."

श्लो ॥ आत्मात्वंगिरिजामतिः परिजनाः प्राणाश्शरीरंगृहं
पूजातेविषयोपभोगरचना निद्रासमाधिस्थितिः ।
संचारःपदयोः प्रदक्षिणविधिः स्तोत्राणिसर्वागिरः
यद्यत्कर्मकरोमितत्तदखिलं शंभोतवाराधनम् ॥

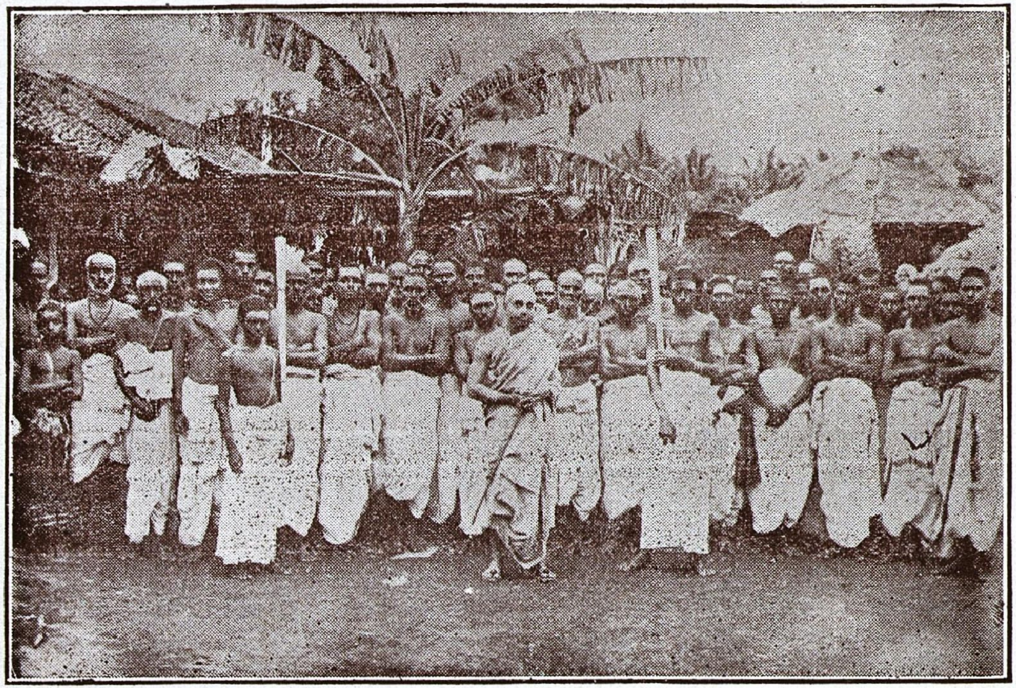
The Atma and Manas are compared to God and Goddess and the body to the temple: the five Pranams, the five Karma Indriyams and the five Gnyana Indriyams are compared to Paricharikas. The prayer is to request God and Goddess to treat every act or speech as a prayer.

He also next explained a sloka from Soundarya Lahari, similar to the above, but in praise of Ambal.

श्लो ॥ जपोजल्पःशिल्पंसकलमपिमुद्राविरचना
गतिःप्रादक्षिण्यं क्रमणमशनाद्याहुतिविधिः ।
प्रणामःसंवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्याय स्तवभवतु यन्मेविलसितम् ॥

30-9-1931.—His Holiness was requested to stay in Murukambat by the residents of the village this day and also for some more days.

1-10-1931. Thursday.—There was pooja as usual. During his stay at Murukambat His Holiness used to go to the river in the evenings followed by all the Brahmin residents of the village where they performed the evening Anhikams. After night pooja, His Holiness explained Bhaja Govindam slokams and also a sloka in Sivananda Lahari which corresponds to the first sloka in Bhaja Govindam slokas. In that sloka in Sivananda Lahari, Sri Sankara Acharya says there is no use of merely learning Tarka Sastra; one must pray to God and worship Siva.



All streets were decorated with thoranams during his stay at murukkampet
His Holiness used to go to the river in the evenings followed by
all brahmin residents of the village. P. 36 & 37.

श्लो ॥ भज गोविंदं भज गोविंदं भज गोविंदं मूढमते ।
संप्राप्ते सन्निहितेकाले नहिनहिरक्षति डुकृञ्करणे ॥

श्लो ॥ घटोवामृत्पिण्डोप्यणुरपिच धूमोग्निरचलः
पटोवातंतुर्वा परिहरति किं घोरशमनं ।
वृथाकंठक्षोभं वहसि तरसा तर्कवचसा
परांभोजं शंभोर्भज परमसौख्यं व्रजसुधीः ॥

2-10-1931. Friday. This day also His Holiness stayed in Murukambat. The Suvasinis offered Bhiksha.

3-10-1931. Stay in Murukambat. After night pooja, His Holiness was taken round the village in procession in the Karnataka palanquin which was beautifully decorated. His Holiness was clad in a big Sadara. He was taken through all the streets of Murukambat. Afterwards he came to Chittoor via Santhapet. Residents of Chittoor went to Murukambat to take His Holiness in procession to Chittoor.

When he reached the choultry, he was received with Poornakumbham and was profusely garlanded.

After all were seated inside the choultry, His Holiness explained the sloka in Srimad Ramayanam

श्लो ॥ वैदेहीसहितं सुरद्रुमतले हैमेमहामण्डपे ।
मध्येपुष्पकमासने मणिमये वीरासनेसुस्थितम् ॥

श्लो ॥ अग्रेवाचयति प्रभंजनसुते तत्वंमुनिभ्यःपरम् ।
व्याख्यांतं भरतादिभिः परिवृतं श्रीरामंभजेश्यामळम् ॥

He then explained two other slokas in one of which Valmiki is compared to a Kokilam and the other in which he is compared to a lion.

4-10-1931. Sunday. To-day pooja was performed as usual. Rama-Bhakta Kannayya Naidu of Sri Kodanda Ramaswami temple offered Bhiksha and had Pada Pooja done through M. R. Ry. C. Venkatramana Iyer. In the night, Rama-Bhakta Kannayya Naidu had the whole compound lighted tastefully and the choultry presented a very grand appearance. The place where pooja was performed was also very beautifully decorated with flowers.

After pooja in the night, His Holiness explained the sloka :—

श्लो ॥ यंपालयसिधर्मं त्वं धृत्याच नियमेनचं ।
सवैराघवशार्दूल धर्मस्त्वां अभिरक्षतु ॥

in which Kausalya gave advice to Sri Rama before he went to the forest. She asks him to take Dharmam with him, and to always remember Dharmam. He also explained the saying,

धर्मोरक्षति रक्षितः ॥

which says that Dharmam protects those that protect Dharmam.

5.10-1931. Monday. Early in the morning at about 4-30 A.M. His Holiness started for Vedamur ; all the way through he was given harathis.

To-day pooja was performed in Vedamur. M. R. Ry. V. Guru-venkata Subbiah offered Bhiksha to His Holiness.

6-10.1931. To-day also His Holiness stayed in Vedamur. After performing pooja he left Vedamur by 4-30 P.M., in the evening and went to Murukambat, passing through Chittoor and Santhapet.

7-10-1931 and 8-10-1931. His Holiness stayed in the house of M. R. Ry. Suryanarayana Iyer, in Murukambat and performed pooja.

9-10-1931. Pradosha pooja was performed and there was a very large crowd in spite of the rainy weather. M. R. Ry. Venkata-rama Iyer offered Bhiksha.

11-10-1931. Usual pooja. His Holiness came to Chittoor in the night after pooja as he was invited by the residents of Chittoor for Navaratri. He was received with Poornakumbham at Kota Choultry and was profusely garlanded.

NAVARATRI.

12th to 19th October 1931. Navaratri. On the 12th, the Mahajanas of Chittoor offered Bhiksha ; on the 13th M. R. Ry. E. Chengalrao ; on the 14th, the Vysyas ; on the 15th the Karnams ; on the 16th (Friday) the Suvasinis of Chittoor offered Bhiksha. On the 17th Bhiksha was offered by the Mahajanas of Chittoor again. On the 18th by the Rama Vilasa Sabha ; on the 19th by M. R. Ry. G. Balagurappa Naidu.

On the day of commencement of the Navaratri, His Holiness made Sankalpam for the special Japas, Parayanams, and Homas to be conducted in the Navaratri through qualified Vedic scholars and Pundits.

The Rigveda Homa was performed by Brahmasree Krishna Sastrulu in the specially erected Homasala with his Brahmachari disciples. Homas were performed for every single Rik in the Rig Veda, the pratimas of Brahma and Gayatri being enshrined on the Poorna-kumbha on the Mandala Peetha adjoining the Homa Gunda. In the same Homasala, Sri Vidya Homa was performed by Vedamurthi Allur Subrahmanya Ghanapatigal with Ritviks.

The three Vedas, the ten Upanishads, the Sutra-Bhashya, the Upanishad Bhashya, the Gita Bhashya, the Ramayana, the Devi Bhagavatam, the Devi Saptasati, the Muka-Panchasati, the Soundarya Lahari, the Lalithopakhyanam and other holy texts were ordained for Parayanam by qualified scholars. Surya Namaskaras and special Japas for the Navagraha Devatas and other Vedic Japas were conducted.

From the first day to the ninth day, a kanya was worshipped as representing Durga, with mantras. On the first day a kanya of two years of age was offered pooja, the second day, a kanya of three, and in this way, the last a kanya of 10 years was offered pooja.

On the Saraswati Pooja day an additional Suvasini representing Sri Tripurasundari and a Brahmachari boy representing Vatuka Bhairava were offered pooja. Then His Holiness went to the Homasala and attended to the completion of the Homams, *i.e.*, Purnahuti; all kinds of flowers, fruits, and Bhakshanams were the subjects of offering in the Sree Vidya Homam. The Goddess of Gayatri and God Brahma were also worshipped, as also Goddess Sarasvati. At the end, Prasadam in the shape of Bhasma and fruits were distributed. Pooja was done as usual in the night. This day His Holiness went to the Rayajee temple where both Siva and Vishnu are enshrined, for worship. He went to the temple along the river. All the days of Navaratri, Bhajanas were specially conducted by the Bhajana party of Sri Rama Vilasa Sabha, and the same was very largely attended.

On the Saraswati Pooja day, all the Suvasinis and Kanyas were offered Ravikavastrams and Thambulam with Dakshina.

In the afternoons of the first three days of the Navaratri, the Vaji-Nirajanam or waving special Harathis with Deeparadhanams and poojas were performed to the horses accompanied by Vedic Mantras and sastraic invocations. On the fourth, fifth and sixth days the same was performed to the elephant in the same way. On the Sarasvati Pooja day all the weapons and implements were invoked to be blessed with Divine sakti.

21-10-1931. Wednesday. Usual pooja. In the eveninig M. R. Ry. N. Devaraja Rao of Arni held a kalakshepam in the Vyasa Pooja Mantapam in the Temple, on Sri Rama Pattabhishekam, for nearly two hours. His Holiness was present throughout and at the end gave Rudraksha Prasadams to him and to his assistants.

His Holiness visited Sree Rama Vilasa Bhajana Sabha this day, on the invitation of the members and blessed the institution with long life and prosperity. His Holiness was then taken in procession by M. R. Ry. C. Venkatramana Iyer to his house at 9 P.M.

22nd to 25th Octobev 1931. On the request of M.R.Ry. C. Venkatramana Iyer, who offered Bhiksha, His Holiness stayed in his house and did pooja there. On the 22nd M. R. Ry. C. Venkatramana Iyer did Pada Pooja.

After pooja in the morning, His Holiness was taken to the house of late Mr. B. C. Raghava Iyer, as M. R. Ry. B. C. Seshachala Iyer did Pada Pooja there: then His Holiness went to the house of the Deputy Post Master for Pada Pooja and returned. The Pradosha Pooja on the evening of the 23rd was very grand particularly as it was also Friday. After evening pooja, His Holiness went to Sri Agastheeswara Swami temple for Swami Darsanam.

24-10-1931. This day the Sanatana Dharma Conference was arranged by Messrs. T. V. Rangachariar, C. Venkatramana Iyer and Andukar Subrahmanyayya Garu. M.R.Ry. Rao Bahadur A. S. Krishna Rao Pantulu presided. Delegates from Kumbakonam, Madanapalle, Madras, Tanjore, Nellore, Sholinghur and other places were present. They were all led in a grand procession. The procession started with the blessings of His Holiness. At the Conference gate (Sri Rama Vilasa Sabha Theatre Hall, Chittoor) the President-elect was presented with Poornakumbham. Before commencing the proceedings of the Conference, a message of blessing from His

Holiness was read out by a Pandit specially deputed by His Holiness. The Chairman of the Reception Committee M.R.Ry. Rao Bahadur T. V. Rangachariar, B.A., B.L., Vakil, Chittoor, then read his learned and inspiring address.

Then the President read his address which was heard with rapt attention. It was full of practical wisdom and a fund of knowledge. M. R. Ry. Dewan Bahadur V. Bhashyam Iyengar, Retired High Court Judge, M. R. Ry. T. M. Krishnaswamy Iyer, Advocate, Madras, M. R. Ry. T. V. Lakshmi Narayana Sastriar, M. R. Ry. S. Subrahmanya Sastriar, M.R.Ry. P. Namberumal Chetti, M.R.Ry. N. Narayana Rao, M. R. Ry. B. S. Seshagiri Rao, M. R. Ry. U. P. Krishnamachariar, M. R. Ry. Mahalinga Iyer, Vakil, Kumbakonam, and others spoke.

The following resolutions were passed :—

1. " This Conference strongly condemns the Sarda Act as an unwarranted interference with Hindu religion and religious observances and as a negation of the pledge of religious neutrality guaranteed to the Indian subjects by Queen Victoria and her successors.

2. This Conference accords its full support to the bills introduced by Rajabahadur G. Krishnamacharya to totally repeal the Sarda Act and to exempt the Brahmins, Vysyas and other communities amongst whom post-puberty marriage is forbidden by their religion and religious usage.

3. While being in full sympathy with all real movements to improve the condition of the " untouchables " and the backward castes, this Conference condemns the bill of Mr. R. K. S. Chetty as calculated to subvert the Hindu social fabric and the immemorial custom and usage of religious and charitable institutions, which custom or usage has been the only true and safe guide to the ascertainment of the terms of the original dedication.

4. Further, this Conference is of opinion that this measure, if passed, will breed endless social strife and internecine quarrel really antagonistic to the best interests and happiness of all classes and communities.

5. This Conference demands that in any new constitution that may be framed, absolute freedom of religious faith and practice should be guaranteed to every citizen and to all groups and com-

munities, as a fundamental and inalienable right, subject, only to the maintenance of public order and tranquillity.

6. Distinct and unambiguous provision should be made prohibiting the Legislatures and the Executive Government from passing any legislation, ordinance or order affecting the religion and religious rights and social-religious observances and usages of any class or community, or affecting prejudicially the cultural life or interest of any sect or community.

7. This Conference while it does not object to the festivities of marriage being confined to the first day, recommends that the further ceremonies from Pravesa Homa to Sesha Homa be duly performed, as enjoined by the Sastras, in the house of the bride or the bridegroom.

Another noteworthy event of the 23rd is the Pattana Pravesam arranged for His Holiness. His Holiness was taken in procession in a beautiful and tastefully decorated palanquin through all the important streets of Chittoor. The palanquin was decorated fully with jasmine and other flowers; His Holiness was attired in the lace and silk sadara.

The procession after passing through the principal streets returned to house of M. R. Ry. C. Venkatramana Iyer at 2 A.M. where His Holiness stayed that night.

26-10-1931. Monday. After pooja in the morning in the house of M. R. Ry. C. Venkatramana Iyer, His Holiness was taken to the house of the late Mr. B. C. Raghava Iyer on the request of his wife for Bhiksha. His Holiness did Annabhisekham in the night and the pooja came to a close at 1 A.M. in the night.

27th and 28th October 1931. His Holiness stayed in the house of the late Mr. B. C. Raghava Iyer. A photo of His Holiness was taken before he left the house.

Andukon Subramanyayya and Meenakshiamma offered Bhiksha to His Holiness these 2 days.

His Holiness made gifts of Shawls and Dovatis to all learned Pandits and purohits.

29-10-1931. His Holiness moved to the newly built house of M. R. Ry. Potti Ramayya Chetty in the Santhapet road as he offered Bhiksha. On the evening of the 29th he went to and climbed the

Photo of His Holiness taken before he left the house P. 42 & 43.

Sri Adi Sankaracharyars Murthi at the central Shrine of Sri Kamatchi at conjeevaram the original Seat of the mutt.

Hill of Sri Subrahmanya Swami at Graemspet and worshipped there and also visited Sri Rama Bhajana Mutt at Greamspet, where Sankara Jayanti is performed every year. After pooja in the night, he gave prasadams to all and left Chittoor at about 9-30 P.M. for Paradarami. He was accompanied by many of the residents of Chittoor up to the Iruvaram river.

The residents of Chittoor were anxious that he should stay in Chittoor for many more days, but as he had previously arranged to go to Gudiyattam, he could not change his programme: on his way, he halted at the Vedamur choultry for the night and reached Paradarami next morning. He stayed there for 2 days on the special request of M. R. Ry. Ananta Narayana Iyer, Ramaswamy Chetty, Ranga Iyer and other residents of Paradarami and the neighbouring villages, who offered Bhiksha to His Holiness.

From Gudiyattam, His Holiness went to Vellore, halting at Vaithyanam Kuppam and Katpadi, on his way. His Holiness was received in Vellore with great ovation. He stayed there till 22-12-1931 in Tarakeswara temple. During his stay in Vellore His Holiness also visited the temple of Sundareswarar and Sri Sankaralayam. For Arudra Darsanam, His Holiness went to Akhilandeswara temple in Esainoor and after a halt of about a week there, in the house of Kokilammal, who offered Bhiksha, he went to Conjeevaram on 6-1-1932 where he stayed in the Mutt till 10-1-1932.

Between the 6th and 10th January. His Holiness visited the temples of Iravateswarar, Thirumatrasi, Tharanthareswarar, Bhairaveswarar, Anandarudreswarar, Chindambareswarar, Rudrakotiswarar, Kayarohaneswarar, Ganakantheswarar Vaithiswarar, Phanephani, Padanaperumal, Pavalavannar, Pachaivnanar, Anjaneyar, Astabhuja Narasimhaswami, Yadodgari, Muktiswarar, Vivadasambareswarar, Siddiswarar, Sri Ekambareswarar, Punyakotiswarar, Varadarajaperumal, Manikanteswar, Alahiya Singar, Santeswarar and Veeratheswarar.

From Conjeevaram, His Holiness came back to Vellore halting at Tirupakadal and Vepur on his way; from there, he went to Pallikonda, Palnatagaram, Odugathur, Ambur, Karkur, etc. It was then late in February and His Holiness desired to go to Kalahasti for Maha Sivaratri on the 5th March 1932. He therefore turned towards Chittoor and halted there on 28-2-1932 in the house of

M. R. Ry. C. Venkatramana Iyer who offered him Bhiksha. His Holiness left Chittoor early in the morning on 29-2-1939 to Pakala, to which place he was invited by M. R. Ry. Swaminatha Iyer and M. R. Ry. Gopala Iyer of the M. & S. M. Ry., and other residents who offered him Bhiksha. He stayed there for 4 days and from there went to Chandragiri where he halted for a day. Then he went to Kalahasti halting at Tirupati on 4-3-1932 for the evening Pradosha pooja.

The public of Tirupati had previously deputed some persons to go to Pakala to invite him to Tirupati. Accordingly representatives of the Smartha community went to Pakala, while His Holiness was camping on his way to Kalahasti and requested him to stay for some days in Tirupati and by his presence there, infuse religious ideals into the inhabitants of that place. His Holiness kindly consented to do so and promised to go over to that place after visiting Kalahasti. On the 4th, His Holiness camped at Tirupati just outside the limits of the town, near Narasimhateertham. There is a garden attached to Sri Sankara Mutt near the teertham and the public arranged this garden for his pooja during his temporary stay. His Holiness was received by the Smartha community and other devotees at the entrance to the town, a few yards to the west of the Reading room, where Poornakumbam was presented and His Holiness was escorted with music and Veda Parayanam to the Sankara Mutt Garden. The reception was highly enthusiastic and the public of Tirupati gathered in very large numbers to have the Darsan of His Holiness and also to witness the Pradosha Pooja for Sri Chandramouleswara and Sri Tripurasundari Devi that evening. After pooja His Holiness gave an interesting and inspiring lecture on Siva worship. M. R. Ry. Timuluru Subramanyayya did Paduka Pooja. After a few hours' stay in the evening His Holiness blessed the public of Tirupati and left the same night for Kalahasti.

His Holiness arrived early in the morning on 5-3-1932 at Kalahasti and after bathing in the holy Swarnamukhi, seated himself under a big mango tree on the bank of the river opposite to the town about a mile away, surrounded by a large number of Brahmins of Kalahasti who were reciting Vedams. It looked as though Dakshinamurthi Himself appeared to give Darsanam to devotees, but sat under the mango tree instead of the banyan tree.

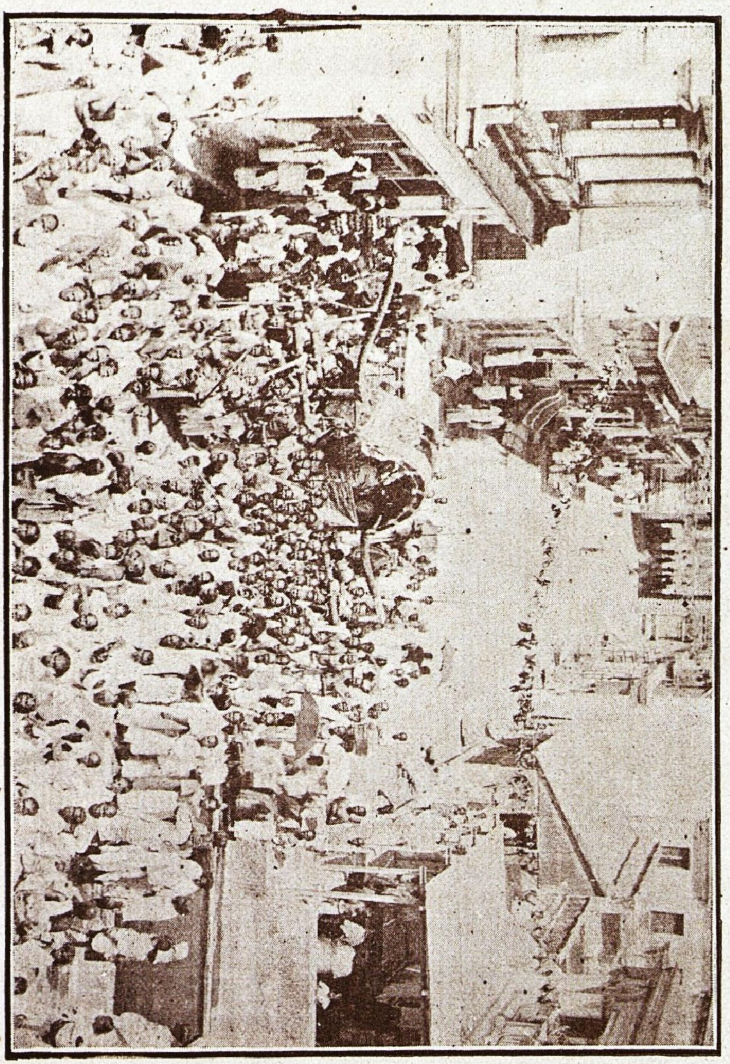
Pandals were erected in the river by the Rajah of Kalahasti opposite to the Sannidhi to receive His Holiness. As His Holiness came near the river, the Rajah of Kalahasti went with all his paraphernalia and received him. His Holiness was then seated in a pandal specially erected for him in the bed of the river. After making kind enquiries of the Rajah and others who went to see him, His Holiness got into the palanquin specially decorated, at the request of the Rajah of Kalahasti who was anxious that His Holiness should be taken round the streets in procession with music and all honours.

It was Mahasivaratri day and all the streets were fully packed. About 10 a.m. the procession of Sri Kalahasti Iswara and Sri Gnyana Prasoonamba started and immediately after and close on it, came His Holiness in his palanquin. In the North street His Holiness got down, and worshipped Sri Kalahasti Iswara and Sri Gnyana Prasoonamba and after making Pradakshinams to the God and Goddess, he got into his palanquin and after passing through the Nagaru and Bazaar streets came to Karpaka choultry in the Eastern street, where it was arranged to lodge him, by the Rajah of Kalahasti, who throughout followed His Holiness in his mena. After seeing His Holiness safely lodged, the Rajah of Kalahasti took leave of His Holiness, with his blessings.

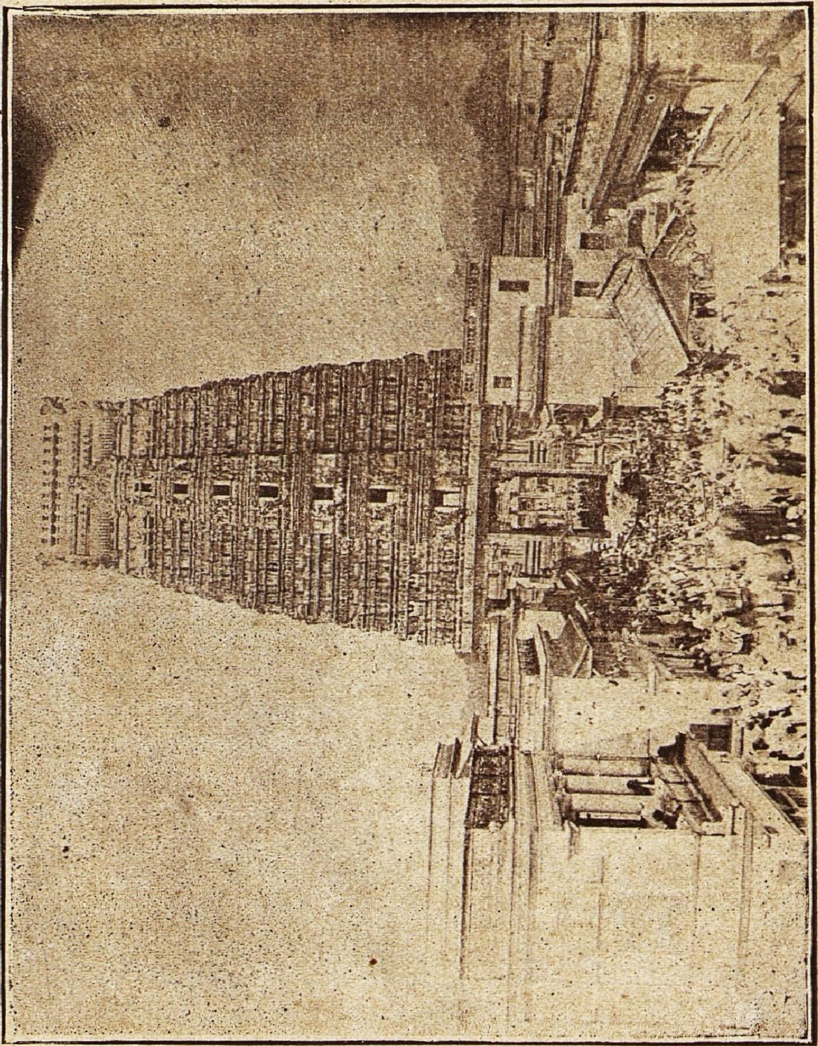
His Holiness stayed at Kalahasti till the 12th March; during his stay there he bathed in the sacred waters of Bharadwaja teertham, Panasa kona, Mayura Teertham, Markandeya teertham, Sahasra Lingeswara kona, etc. He went round the Kailasagiri hill on bare foot in the hot sun, with the procession of Sri Kalahasti Iswara and Gnyana Prasoonamba. During his stay in Kalahasti the Rajah of Kalahasti, the residents of Kalahasti and several others offered Bhiksha to His Holiness. His Holiness was invited by the Rajah to his palace and was taken there with all honours; he was seated on the ivory Simhasanam, on which his Parameshti guru the late Swamigal was seated, when he visited Kalahasti in 1887. It is said that only the Acharyas of Sri Kanchi Kama Koti Peetham have the privilege of sitting on that Simhasanam. His Holiness stayed in the palace for some time and after blessing the Rajah, the Rani and other members of their family, returned to his quarters.

After spending a week at Kalahasti, His Holiness came to Tirupati on the morning of the 13th March. The Devasthanam

authorities to whom also Sri Mukham was sent about the intended visit of His Holiness, arranged the Pushpathotam in front of Sri Ramaswami temple at Tirupati for the accommodation of His Holiness and his staff and also arranged the Devasthanam stables for the housing of the elephant, camel and horses of His Holiness. The Pushpatotam was specially reserved for His Holiness and his retinue as long as they remained in Tirupati, by the orders of His Holiness Sri Mahant Prayag Dossjee Varu, Vicharnakartha, T.T. etc., Devasthanams. The premises were whitewashed and cleaned thoroughly; pandals were put up. The building was decorated with green leaves and thoranams. Silk tapestries were also put up around the mantapam and inside the building, which added greatly to enhance the beauty of the scene. The public were anxiously and eagerly expecting the arrival of His Holiness and when it was announced that he would grace the place with his Holy presence from 13th March onwards, there was very great rejoicing. People in thousands mustered strong to accord a fitting reception to His Holiness on his entry into the town, at the Ankalamma temple situated at the eastern entrance to the town. The Devasthanam authorities also gathered there with all paraphernalia such as elephants, horses, band, music, garlands etc., and the entire public received His Holiness at the said temple with overflowing zeal. After receiving Poornakumbham from the Smartha community, the Vysya community, *Beri* Vysya community and other communities, His Holiness who was seated on a magnificently decorated palanquin made an entry into the town followed by the public, to the accompaniment of music and Veda Parayanam. His Holiness visited first Sri Govindarajaswami temple where he was received with the customary honours by the Devasthanam officers and after worshipping Sri Govindaraja and giving the usual presents, he was taken in procession to his quarters through the Sannidhi street, Karnala street, Beri street, the Bazaar street, and round Sri Ramaswami temple mada streets. Throughout the way, thousands witnessed the imposing ceremony and en route almost at every house, the palanquin was stopped and Poornakumbhams were offered. After His Holiness reached his quarters, where many devotees were anxiously awaiting his arrival, addresses of welcome in Sanskrit and Telugu were presented to His Holiness by Brahmasri T. A. Venkateswara Dikshitar, the Mudradhikari of the local Sankaramutt and Mr. N. Kuppuswami Aiyya, B.A. Then His Holiness performed the daily pooja. The



His Holiness who was seated on a decorated Palenquine madean entry into the town followed by public with the accomponiment of Music & Vedaparayanam—Through out the way thousands visited the imposing ceremony & en-route almost at every house the palanquin was stopped & Purnakumbams wereoffered. P. 46.



His Holiness visited 1st Sri Govindarajaswami temple where he was received with customary honours by Devastanam officers and after worshipping and giving usual presents he was taken in procession to his quarters thro Sannadi Street. P. 47.

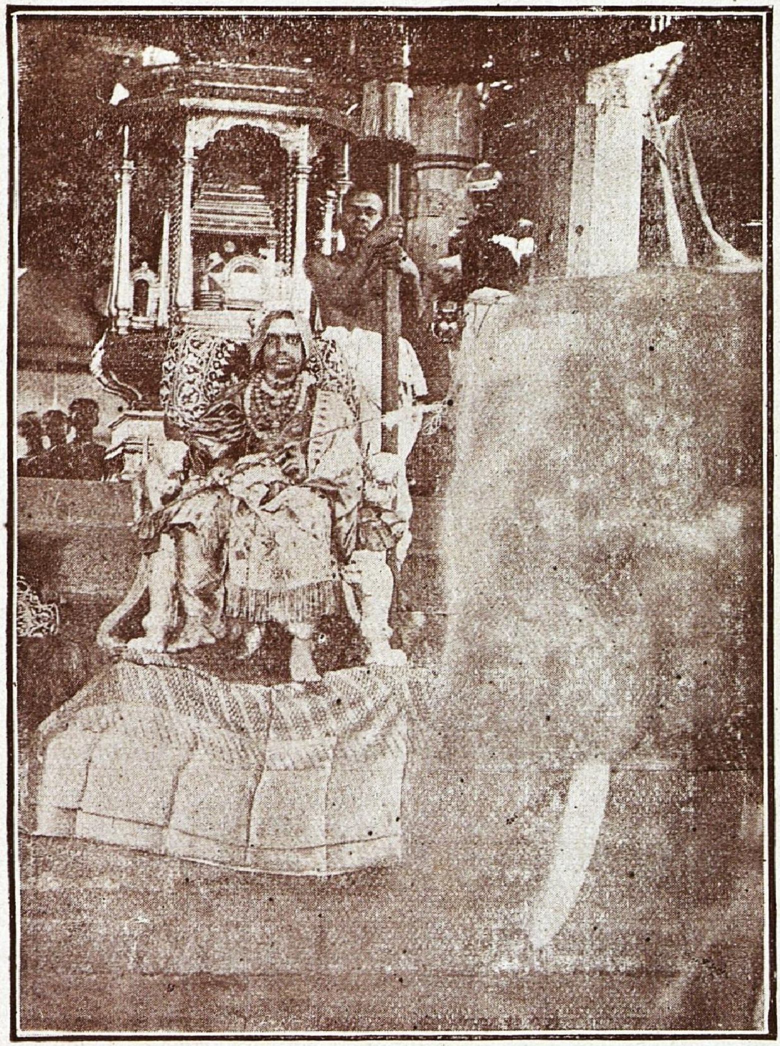
Smarthas of Tirupati offered Bhiksha to His Holiness. In the evening of the same day, His Holiness was taken to the Sankara Mutt premises situated in Sri Ramaswamy Koil North Mada street where Pada Pooja was performed by the Mudradhikari on behalf of the Smartha community. His Holiness then delivered a very inspiring lecture on "Thyaga" or "Renunciation" which impressed the public very much. His Holiness continued to stay at Tirupati up to 21-4-32 with a short interval of 3 days when he went to Tirumalai to visit the holy shrine there and offer worship to Lord Sri Venkateswara; His Holiness walked right through on foot from the foot of Tirumalai Hills to the Tirumalai shrine at the top, where he was received by the Devasthanam authorities and the Tirumalai public at the entrance of the temple with all honours. His Holiness was given Rs. 150 worth of a Melchath and Sadara and also a lace Peethambaram of 25 cubits in length, besides silk and lace cloths for Sri Chandra Mauleaswara and Sri Thripura Sundari Ambal. His Holiness was also given a big gold capped-Umbrella of Sri Venkateswara as a mark of respect; he was also shown all his other customary honours. After worshipping Sri Venkateswara, he was taken in procession to Adhikari thotam which was placed at his disposal by Sri Mahant. During his stay at Tirumalai, the devasthanam officers and the public of Tirumalai offered Bhiksha. His Holiness had Sahasra Kalasabbishekam, Sukravara Abbishakam and Garudostvam performed to Sri Venkateswara at Tirumalai. He made a gift of a costly Makarakanti pathakam embedded with gems to Sri Venkateswara and also put cash and Pancharatnam, into the Hundi. The Vicharanakarta was pleased to sanction the receipt of the jewel without the usual varthana and to receive only half the usual rate for performing the Sahastra Kalasabhishekam. His Holiness made presents of shawls and Dovatis to the Devasthanam officers, archakas, servants and Theerthavasis at Tirumalai. The Jagatguru also made presentation of cloths to all the poor residing along the route from the foot of the Tirumalai Hills to the temple. After visiting the sacred teerthams such as Papanasam and Akasa ganga, and after making a stay of three days, he came back to Tirupati. Two days were then spent at Chandragiri and a day at Renigunta. During his stay at Tirupati His Holiness delivered interesting and instructive lectures on various religious topics, such as the importance of religion, the cosmopolitan character and aspects of Sri God Venkateswara, the caste system, the importance of puranic literature,

the division of the Vedas, the importance of various sacred places such as Conjeevaram, Chidambaram, etc., the importance of worship, the greatness of the Adwaita system of Philosophy and the all-embracing nature thereof and such other allied, important religious subjects. The enthusiasm was so great that both men and women of all sects and communities gathered in thousands at the Pushpathotam where every one derived much spiritual benefit and pleasure by hearing the learned lectures of His Holiness delivered in simple Telugu language.

One night a grand procession was arranged round the town, the expenses of which were met by the Smarta students of the local Sanskrit college. The function was celebrated with such great enthusiasm that it looked as if it was the Garudotsavam of the Ramaswami temple.

During his stay, His Holiness was offered Bhiksha not only by the Smarta community but also by the Vysya community, the Beri Vysya community, the Balija community, the Reddi community, the Gandla community, etc. Bhikshas were also offered by Messrs. N. Kuppusamayya, V. Gurunatham Chetti, Panguloor Ponnamma, Vakil Chensuramayya, Subbarama Reddi, Termulore Subramanyayya, Pindala Sambayya, Narasayya Chetti, Pathalabhadi Subramanyaayya, P. Ramayya, Salla Kuppusamayya and various others. His Holiness was also invited for receiving Pada pooja by very many devotees and communities and he was graciously pleased to do so. On behalf of the Devasthanam, the Vicharanakarta gave Rs. 700 for Bhiksha to His Holiness.

People from all over the presidency arrived at Tirupati in large numbers to pay their respects to His Holiness. Thousands of persons were fed every day at the Pushpathotam. The grandest spectacle was to have a darsan of His Holiness while he was performing pooja to Chandramouleswara and Tripura Sundari at the Central mantap within the Pushpathotam building. His Holiness's stay contributed much to the elevation of the various communities spiritually and it gave a great impetus to religion and spirituality. The local pandits had various discussions on Tarka, Mimamsa, and Vedanta with the pandits of the mutt in the immediate presence of His Holiness who also took part in the discussions. The students of the local Sanskrit college were asked to discourse on subjects which they were studying and



The grandest spectacle was the darsanam of His Holiness at the central mantapam with in the Pushpathottam buildings. Bramhasri Venkatesa Dikshitar professor of Vedanta Sanskrit College is seen here holding the big gold capped umbrella of Sri Venkateswara given as a mark of respect. His Holiness is seated on the throne in the robes of melchath and Sadara Sanctified by Sri Venkatesvaralu.

His Holiness took a keen interest to see them thus engaged. To the shrine of Ganapati and Siva installed in Sankara mutt garden His Holiness paid visits on pradosham days with Rudraksha kireetam and harams, a spectacle which was the grandest and which was so impressive that people thought that Lord Maheswara himself visited this earth in human form. While at the garden, His Holiness lectured on the importance of Pradosham and arranged that a course of lectures should be delivered there on every Pradosham day explaining the contents of the work entitled "Sivatatva vivekam" by the famous Appayya Dikshita, who has demonstrated by varied and copious quotations from Vedas, Upanishads and Puranas about the greatness of God Siva. These lectures are being continued by Brahmasree T. A. Venkatesa Deekshitar, Professor of Mimamsa and Vedanta in the local Sanskrit Colleges.

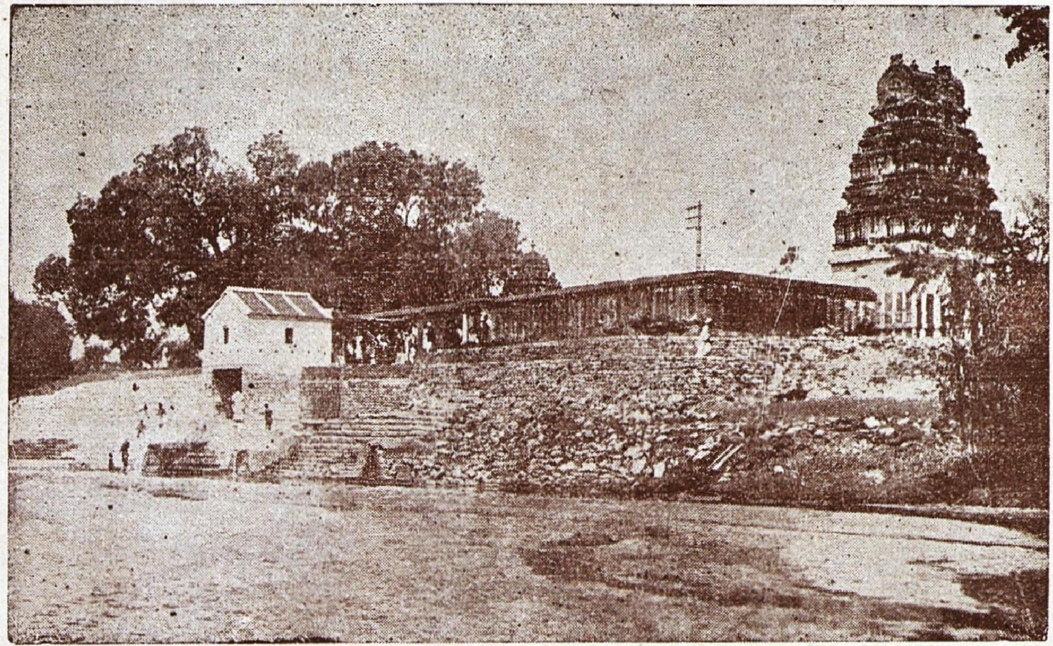
His Holiness made gifts of shawls to the learned pundits at Tirupati not only to the Smarta, but to those of other communities as well and he also made gifts of cloths to the Theerthavasis, the Purohits and several learned men of the place.

After a stay of forty days, His Holiness left the place on 21-4-32. A grand procession was arranged and His Holiness was taken round the Tirupati town to the accompaniment of music and fireworks followed by the public of Tirupati up to the Ankalamma temple.

At the time of his Pravesanam and during his stay at Tirupati the local photographer arranged to take photos of His Holiness as he was seen in the procession returning from Sri Govindarajaswami temple, and as he was seen at Pushpathotam seated in the central mantapam.

From Tirupati, His Holiness went to Venkatagiri, on the request of the Maharaja of Venkatagiri and reached the place on 24-4-1932. His Holiness was received by the Kumararaja of Venkatagiri and the residents of the town with due honours. During his stay he was offered Bhiksha by the Maharaja and other members of his family. His Holiness was lodged in the Sanakra Matam newly built by M. R. Ry. Durbha Kalahasti Sastrulu. As the matam was newly constructed, His Holiness was requested to stay there for Sri Sankara Jayanti and he agreed to do so. He also made several presents to the Matam and to pundits. Besides pooja there were discourses

on various subjects every day by His Holiness, which were heard by the audience with rapt attention. After Sri Sankara Jayanti, His Holiness left Venkatagiri town, on 11-5-1932 and went to Pudi and Vadamalpet and stayed there till 18-5-32. M. R. Ry. Appan Muthyal Reddi, the Kshatriyas of Sree Venkataperumal Rajupuram, Vysyas of Vadamalpet, the residents of Kadirimangalam, Padiredu, etc., offered Bhiksha; he then visited Gudimallam on 18-5-32, and after worshipping Sri Parasurameswara, went to Jogula Mallavaram on 19-5-1932 and stayed in Panguloor choultry at Tiruchanur that night. After pooja, next morning and evening, he went to Tirumalai the same night. He had Deeksha Visarjanam, it being Poornima. He went to the temple and worshipped Sri Venkateswara and also had milk Abhеshekam performed. M. R. Ry. T. M. Krishnaswamy Aiyar Avl., Advocate, Madras, came and offered Bhiksha to His Holiness this day. After pooja he came back to Tiruchanur the same evening and after going to Sri Padmavati Ammavaru temple and worshipping the Goddess, performed pooja. He stayed at Tiruchanur the next day, *i.e.*, the 21st May, and left the same night for Puttur. His Holiness stayed in Puttur from 22-5-32 to 3-6-32; during his stay there the staff of Narayanavanan Taluk office, the Kshatriyas of Surendra Nagaram, the Vysyas, and Kshatriyas of Sree Bommarajupuram, the Sumangalis of Puttur and others offered Bhiksha. He went to Sri Sadasiva Kona on 1-6-32 and bathed in the holy waters of Sri Sadasiva Kona and Sri Ammavari Kona. He went to Kailasa Kona on 3-6-32 and bathed in the holy waters of the Kona. His Holiness went to the residence of M. R. Ry. P. Ramakrishna Iyer, the Deputy Tahsildar, Puttur, who offered Bhiksha that day. While His Holiness was in Puttur, he was invited by M. R. Ry. Anam Kuppusami Naidu, G. Rangayya Reddi and others to Bugga near Nagari for the Chaturmasyam, and His Holiness was pleased to accept the invitation. His Holiness then went to Karvetnagar on 4-6-32 on the invitation of the Rajah of Karvetnagar and stayed there till 7-6-32. He was lodged in the Lakshmi Vilas Mahal which was tastefully decorated. During his stay, the Rajah and other members of his family and his relations offered Bhiksha as also the residents of the town. The Rajah offered to His Holiness an artistically made silver cup for Sahasra Dhara Abhishekam, besides some clothes and ornaments for the mutt elephant. His Holiness blessed the Rajah and other members of his family and presented him 2 shawls; he



There is the ancient temple of Kasi Viswanatha in Prayaga madhavaswami within one prakaram Adjoining the temple there is the Kuchastali river into which flow 5 water falls called Pancha-Ganga. P. 51.

also made presents of shawls and cloths to several learned Pundits of the place.

His Holiness then went to Narayanavanam on 8-6-32 and stayed there till the 11th. On the 11th, His Holiness went to Nagari and on the 13th to Bugga near Nagari and after bathing in the holy waters worshipped Kasi Viswanatha and Prayaga Madhava. His Holiness stayed at Nagari till the 21st June 1932. His Holiness was in Pallipat for Pradosham on 1-7-32. He halted at Kothapalle on 2-7-32 and reached Chittoor, the same night. His Holiness stayed in the house of M. R. Ry. C. Venkatramana Iyer on his request on 3-7-32; pooja was done as usual both in the morning and in the night. His Holiness left the place early next morning for Mogili Venkatagiri, where he stayed till the 7th July. His Holiness had programmed to go to Palmaner and other places but was obliged to return owing to heavy rains in those places.

His Holiness stayed in Chittoor in the house of the late Mr. B. C. Raghavayya from the 7th to the 11th July as he was requested to halt for a few days, owing to inclement weather. His Holiness left Chittoor on the night of the 11th July and went to Penumoor, Devalampet and other places. His Holiness reached Bugga on the evening of 16-7-32 and stayed till 15-9-32 for Chaturmasyam.

Vyasa Pooja (1932).

Vyasa Pooja was performed on 17-7-32in a newly built choultry near the Bugga, in front of which, a spacious pandal was put up. Bugga is about 3 miles from Nagari; there is the ancient temple of Kasi Viswanatha and Prayaga Madhava Swami within one Prakaram. Adjoining the temple, there is the Kusastali river, into which flow 5 waterfalls, called Panchaganga; water seems to come from underneath the deities in the temple; Advantage was taken of the stay of His Holiness there, by the managing committee of the Bugga Devasthanam, who constructed a new Sankara Matam nearby and also had a well dug called Vyasa Theertham. They also had Kumbhabhishekam done to Sri Kasi Viswanatha and Prayaga Madhavaswami on 11-9-32 under the auspices of His Holiness. Very large crowds gathered there and witnessed the function. The Thambiran varu of Sri Kasi Mutt at Tirupanandal was pleased to send what is called மொழுக்கு in Tamil for fixing up the stone images of all the Gods and Goddesses in the temple. Special arrangements were made by the

Committee, for the devotees to come and stay there; tents were pitched and sheds were erected. Special arrangements were also made for Santarpana every day. The temple, with the river by its side and the water falls, presented a glorious appearance.

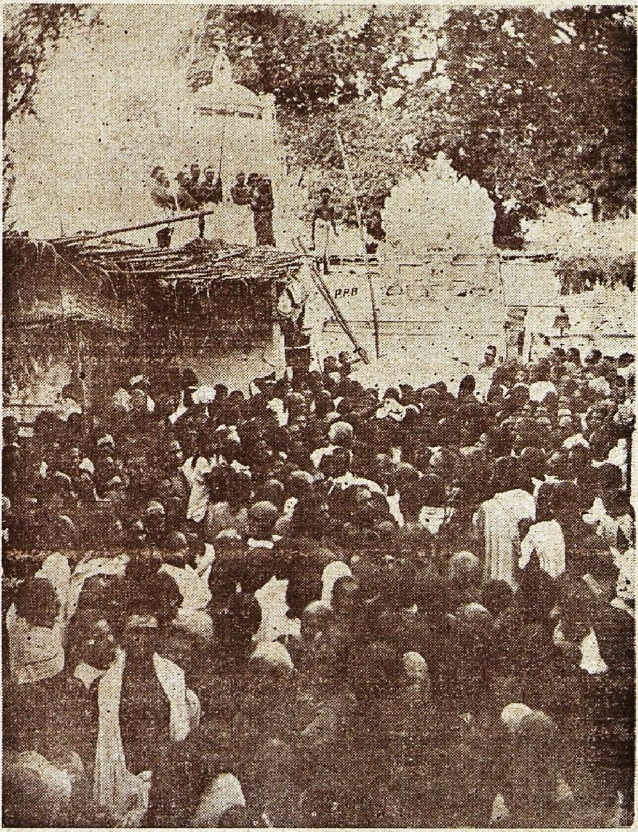
Throughout his stay at Bugga, large numbers of devotees poured in every day and the place presented the appearance of a very big city, throughout the stay of His Holiness at the place. His Holiness was also delivering lectures as often as possible on various philosophical subjects. On 10-9-32 His Holiness delivered a lecture in Telugu. He said a man's body is sometimes compared to a country; just as Tilakam is the most important Bhushanam to a man, so is a poet to the country. The poets are also compared to the roots of a tree. Just as we pour water at the roots of a tree, for the tree to grow, we must protect the poets for the country to prosper. His Holiness recited the sloka and explained the same at great length.

गामाक्रम्यपदेधिकांचिनिबिडस्कंधैःचतुर्भियुतः
व्यावृण्वन्भुवनांतरम् परिहरन् तापःसमोहज्वरम् ।
यश्शाखीद्विजसंस्तुतःफलतितत् स्वाद्यंरसाख्यं फलं
तस्मै शंकरपादपायमहतेतन्मः त्रिसन्ध्यं नमः ॥

"Salutations to the tree which has its roots at Kanchi with 4 big branches * spread all over the world. It quenches all heat and dispels the fever of अज्ञानं; Sri Sankara is compared to a tree because we must worship his feet, just as we pour water at the roots of a tree. Further a tree is always useful to others, so is Sri Sankara. Gift of any kind of property, lands, houses, money, etc., does not give satisfaction; however much they may be given, there is thirst for more. But the gift of ज्ञानं or knowledge by Sri Sankara gives Ananda and complete satisfaction.

His Holiness then gave a very beautiful description of the Chittoor District, with the several sacred places in it; Sri Venkateswara at Tirupati, Sri Kalahasti Iswara at Kalahasti, Sri Subrahmanya at Tiruttani, Kailasa Kona, Sadasiva Kona, etc. Just as in the Northern India, there is the Badri forest and south of it is Kasi and to its North, Kailas and still further to its North, Mahameru, so in this District, there is the Narayanavanam and to its South, Kasi

* In the shape of 4 mutts at Jagannath, Badrinath, Ramanath and Dwarakanath.



Bugga Kumbabishekam

His Holiness is Seen at the top amidst large crowd.

Bugga with Panchaganga, Kasi Viswanatha and Prayaga Madhava. To its North, there is the Kailasa Kona. There is the Sadasiva Kona and Ammavari Kona and to the North of all, Sri Kalahasti Iswara with Gnyana Prasunamba.

He then explained the several aspects of Sri Venkateswara. The Murthi is really God Subrahmanya, Sakti and Vishnu, all in one.

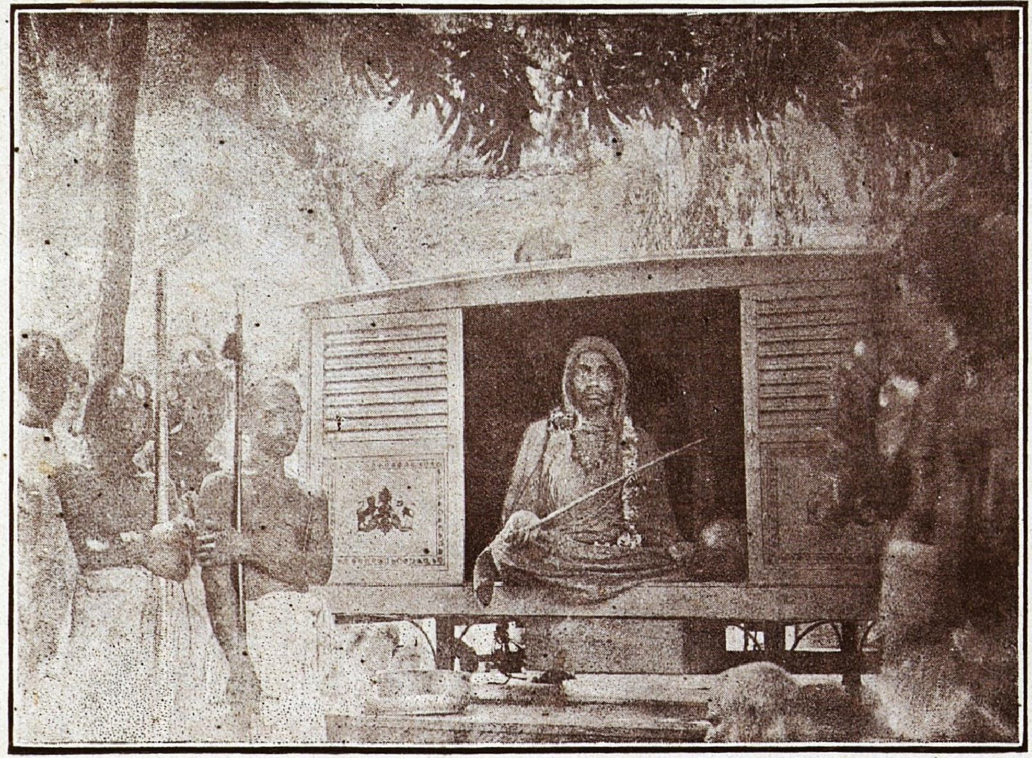
His Holiness referred to the fact that the Murthi is called Balaji and that the Pushkarini is called Swami Pushkarini. The Murthi has a jata on the head, and is ornamented with serpents. Archana is done with Bilva. On the crown, there is the representation of Sri Chakra and of the head of a lion in the middle; Abhishekam is done on Fridays with saffron; on the outer walls of the Garbhaprakara there are the images of lions. In the outer Prakara there is the image of Markandeya embracing Ambal.

The Murthi has also the characteristics of Sri Vishnu, such as the Conch, the Disc, the Crown and Sri Lakshmi.

The Saiva-Vishnu controversy is only of recent origin. The Upanishads do not make any such distinction; it is only in one place, in Mandukya Upanishad there is the word "Sivam" and only in one place in Kato-Upanishad, there is the word "Vishnu". Both words mean "Mangalam." His Holiness finally invoked the blessings of Sri Acharya for all the residents of the District.

While at Bugga His Holiness made several presents to Pundits.

After Chaturmasya, His Holiness left Bugga and went to Tiruttani; after worshipping Sri Subrahmanya, he went to Madras and reached the place on 28-10-1932 as he was invited for Navaratri by the leading citizens of Madras.



CHANDRAGIRI.

శ్రీ చంద్రమౌళీశ్వరాయ నమః.

శ్రీ కాంచీ కామకోటి పీఠాధిప జగద్గురు శ్రీశంకరాచార్య స్వాములవారి శ్రీమఠం

వ్యాసపూజా మహోత్సవ పత్రిక.

శ్రీ కుంభఘోణ క్షేత్ర నివాసులును శ్రీ కాంచీ కామకోటి పీఠాధిపతులు నగు జగద్గురు శ్రీశంకరాచార్యస్వాములవారు శిష్యకోట్ల ననుగ్రహించుటకై అనేక తీర్థ క్షేత్రాటనంబుల నొనర్చుచూ విజయయాత్రగ సంచరించుచుండు విషయమం దరికిని విశదమయ్యే యున్నది. ప్రకృతమున ఈ మహానుభావులు ఈ యాంగీరసనామ సంవత్సర ఆషాఢ శుక్ల ౧౫ (17-7-1932) భానువారమునం దనుష్ఠింపవలసిన ఈ సంవత్సరపు వ్యాసపూజా మహోత్సవ చాతుర్మాస్య సంకల్పములనున్ను చాతుర్మాస్య వ్రతానుష్ఠాన విద్వత్సభ మొదలైనవిన్ని ఈ ప్రాంత్యముననున్న శిష్యకోటి మహాజనుల ప్రార్థనానుసారముగ చిత్తూరు జిల్లా నగరి రైల్వే స్టేషనుకు అయిదు మైళ్లదూరమున నుండు బుగ్గ క్షేత్రమున పైకనినరోజున ప్రారంభించి చాతుర్మాస్యవ్రత పూర్తికాల మగు భాద్రపద శుక్ల ౧౫ (14-9-32) బుధవారంవరకు నిచ్చటనే ప్రవాసముచేసి చాతుర్మాస్య వ్యాసపూజలు నెఱవేర్చునట్లు శ్రీవారు నిశ్చయించిరి.

ఈ మహోత్సవమునకు శిష్యకోటి మహాజనులందరున్ను అగత్యముగ దయచేసి యుండి దర్శించి పై మహోత్సవ సంబంధమయిన శ్రీస్వామిపూజా బ్రాహ్మణ సంతర్పణ విద్వత్సన్మానాది సత్కార్యంబులను జయప్రదముగ జరిపించి వ్యాసాక్షత ప్రసాదమును స్వీకరించి శ్రీజగద్గురు కటాక్షమునకు పాత్రులై ఐహికాముష్మిక సకల శ్రేయస్సులనుఁ బొందవలయునని ప్రార్థించెదము.

ఇట్లు,

ఆనం-కుప్పుస్వామి నాయుడు,
గుండారెడ్డి రంగయ్య రెడ్డి,
వ్యాసపూజా మహోత్సవ కార్యనిర్వాహక సభా ప్రతినిధులు,
శ్రీ బుగ్గ దేవాలయ జీర్ణోద్ధారణ సంఘము.

శ్రీ బుగ్గ
నగరి పోస్టు,
6-7-1932.

శ్రీ చంద్రమౌళీశ్వరాయ నమః.

శ్రీ కాంచీ కామకోటి పీఠాధిప జగద్గురు శ్రీశంకరాచార్య

స్వాములవారి శ్రీమఠం

వ్యాసపూజా మహోత్సవ పత్రిక

శ్రీ కుంభఘోణక్షేత్ర నివాసులును శ్రీ కాంచీ కామకోటి పీఠాధిపతులు నగు జగద్గురు శ్రీశంకరాచార్య స్వాములవారు శిష్యకోట్ల ననుగ్రహించుటకై అనేక తీర్థక్షేత్రాటనంబుల నొనర్చుచూ విజయయాత్రగ సంచరించుచుండు నంశమందరికిని విశదమయ్యే యున్నది. ప్రకృతమున ఈ మహానుభావులు ఈ ప్రజోత్పత్తినామ సంవత్సర నిజాషాఢ శుక్ల ౧౫ (29-7-1931) బుధవారమునం దనుష్ఠింపవలసిన ఈ సంవత్సరపు వ్యాసపూజా మహోత్సవ చాతుర్మాస్య సంకల్పములనున్ను చాతుర్మాస్య వ్రతానుష్ఠాన విద్వత్సభ మొదలైనవిన్ని యీ ప్రాంత్యముననున్న శిష్యకోటి మహాజనుల ప్రార్థనానుసారముగ చిత్పురి (చిత్తూరు) లో కోటావారి సత్రమున పైకనినరోజున ప్రారంభించి చాతుర్మాస్యవ్రత పూర్తికాలమగు భాద్రపద శుక్ల ౧౫ (26-9-31) స్థిరవారంవరకు నిచ్చటనే వేంచేసియుండి నెఱవేర్చునట్లు శ్రీవారివలన నిశ్చయింపఁబడియున్నది.

ఈ మహోత్సవమునకు శిష్యకోటి మహాజనులందరున్ను అగత్యముగ దయచేసియుండి దర్శించి పై మహోత్సవ సంబంధమయిన శ్రీస్వామిపూజా బ్రాహ్మణ సంతర్పణ విద్వత్సన్మానాది సత్కారంబులను వితరణగ జరిపించి వ్యాసాక్షత ప్రసాదమును స్వీకరించి శ్రీజగద్గురు కటాక్షమునకు పాత్రులై ఐహికాముష్మిక సకల శ్రేయస్సులనుం బొందవలయునని ప్రార్థించెదము.

చిత్తూరు,
7-7-1931.

ఇట్లు,
వ్యాసపూజా మహోత్సవ కార్యనిర్వాహక సభా ప్రతినిధులగు

అందుకూరు-సుబ్రహ్మణయ్య,

అగ్రాసనాధిపతి.

సి. వెంకట్రమణయ్యర్, B.A., B.L.,

కార్యదర్శి.

శ్రీః

శ్రీ త్రిపురసుందరీ సమేత చంద్రమౌళీశ్వరాయ నమః.

శ్రీ శారదా నవరాత్రి మహోత్సవ పత్రిక.

శ్లో॥ కదంబవనచారిణీం మునికదంబ కాదంబినీం।
నితంబ జితభూధరాం సురనితంబినీ సేవితాం।
నవాంబురుహలోచనా మభినవాంబుదశ్యామలాం।
త్రిలోచన కుటుంబినీం త్రిపురసుందరీ మాశ్రయే॥

శ్రీ కాంచీ కామకోటి పీఠాధిపతులగు జగద్గురు శ్రీశంకరాచార్యస్వాముల వారు, విజయయాత్రగా నీకాంచీ మండలమున క్షీరనదీ ప్రాంతంబున శిష్యకోట్ల ననుగ్రహించుటకై, అనేక తీర్థ క్షేత్రాటనంబుల నొనర్చుచుండిన సమయమున, యీ ప్రజోత్పత్తినామ సంవత్సర నిజాషాఢ శుద్ధ పూర్ణిమరోజు మొదలు తటస్థించిన వ్యాసపూజా మహోత్సవ చాతుర్మాస్య సంకల్పాదుల, నీ చిత్పురవాసుల ప్రార్థనాను సారముగ, నిచ్చటనే జరిపి, రేయింబవళ్లు భక్తి జ్ఞాన వైరాగ్య సాధనములగు, పలు విధములైన పూజా, కైంకర్యోపన్యాసాదులచే సమస్త శిష్యవర్గమును నానంద పరవశులుగఁ జేసినవిషయము సర్వజనులకు విదితమైయున్నది.

రాబోవు శారదా నవరాత్రి మహోత్సవమునుకూడ చిత్పురిలోనే జరుపవలెయు నను శిష్యుల ప్రార్థనల నంగీకరించి, శ్రీ స్వాములవారు సదరు పూజను నిచ్చటనే జరుప నిశ్చయించుట మన పూజావిశేషమనియే గ్రహింపవలెను.

కావున నీ ప్రజోత్పత్తినామ సంవత్సర, ఆశ్వీజ శుద్ధ పాడ్యమి సోమవారము నకు సరియగు 12-10-1931 తేది మొదలు ప్రారంభమగు శ్రీ శారదా నవరాత్రీ మహోత్సవమును చిత్తూరిలో కోటావారి సత్రములో శ్రీస్వాములవారు జరుపుదురు గావున, భక్తాగ్రేసరులందరు తమ తమ కళత్ర మిత్ర బంధుజన సమేతముగ దయచేసి శ్రీ త్రిపుర సుందరీదేవియొక్క పూజావిశేషములను నేత్రానందముగ వీక్షించి, సాక్షాద్వ్యాసస్వ రూపిణియగు పరాశక్తియొక్క కటాక్షమునకును, శ్రీజగద్గురు శంకరాచార్యులవారి యనుగ్రహమునకును పాత్రులై సకల శ్రేయోభాగ్యములను పొందవలయునని ప్రార్థించు చున్నాము.

చిత్తూరు,
2-10-1931.

ఇట్లు,
మహోత్సవ కార్యనిర్వాహక సభా ప్రతినిధులగు
అందుకూరు-సుబ్రహ్మణయ్య, అగ్రాసనాధిపతి.
సి. వెంకట్రమణయ్య, B.A., B.L., కార్యదర్శి.

శ్రీ చంద్రమౌళీశ్వర.

స్వస్తిశ్రీమదఖిలభూమండలాలంకారత్రయస్త్రింశత్కోటి దేవతా సేవిత శ్రీకామాక్షీదేవీ సనాథ శ్రీమదేకామ్రనాథ శ్రీమహాదేవీసనాథ శ్రీహస్తిగిరినాథ సాక్షాత్కార పరమాధిష్ఠాన సత్యవ్రతనామాంకిత కాంచీ దివ్యక్షేత్రే శారదామఠ సుస్థితానాం అతులితసుధారస మాధుర్య కమలాసన కామినీ ధమ్మిల్లసంఫుల్లమల్లికా మాలికానిష్యందమకరంద ఝురీసౌవస్తిక వాఙ్నిగుంభ విజృంభణానంద తుందిలిత మనీషి మండలానాం. అనవరతాద్వైత విద్యావినోద రసికానాం నిరంతరాలంకృతీకృత శాంతిదాంతి భూమ్నాం సకలభువన చక్రప్రతిష్ఠాపక శ్రీచక్రప్రతిష్ఠా విఖ్యాతయశోలంకృతానాం నిఖిల పాషండషండ కంటకోద్ఘాటనేన విశదకృత వేదవేదాంతమార్గ షణ్మత ప్రతిష్ఠాపకాచార్యాణాం శ్రీమత్పరమహంసపరివ్రాజకాచార్యవర్య జగద్గురు శ్రీమచ్ఛంకరభగవత్పాదాచార్యాణాం అధిష్ఠానే సింహాసనాభిషిక్త శ్రీమన్మహాదేవేంద్ర సరస్వతీ సంయమీంద్రాణాం అంతేవాసివర్య శ్రీమచ్చంద్రశేఖరేంద్ర సరస్వతీ శ్రీపాదైః.

నిఖిల సద్గుణ మణిగణాలంకృతానాం నిగమోక్తాచార నిరతానాం శ్రీసాంబ సదాశివ చరణీరసపర్యా పరిలబ్ధి కమలాకటాక్ష వీక్షణీలంకృతానాం తిరుమలై (తిరుపతి) శ్రీవెంకటాచల క్షేత్ర స్థితాశేష విద్వన్మహాజనేషు సర్వాభీష్ట సిద్ధ్యైక్రియతే నారాయణస్మృతిః॥ వయమిహసాలనాటు అగర అగ్రహారే త్రికాలసమభ్యర్చ్యమానశ్రీ॥

స్వామిచరణీరవిందాః అనవరతాద్వైత విద్యావినోదసంజనితానంద తుందిలితాంతఃకరణాః సుఖమాస్మహే॥ మీయొక్క వినయాదిగుణ సంపత్తులున్ను, దేవ బ్రాహ్మణభక్తి గురుభక్తిన్ని, మీరు మఠమునందు పూర్ణాభిమానంబుంచి జరిపిస్తూవచ్చే మర్యాదలున్ను, మీయొక్క సచ్చరిత్రంబులైన గుణాతిశయంబులన్నియు అచ్చటనుండి వచ్చేజనుల ముఖవచనంవలన శ్రుతమై మనస్సు కత్యంతం సంతోషముగ వున్నది. విశేషస్తు; సంస్థానం అచ్చట శ్రీవెంకటేశ్వరాది దేవతామూర్తుల దర్శనార్థ్యంబుగను పుణ్యతీర్థంబుల స్నానార్థంబుగను విజయమయ్యేదిగా నిశ్చయించియుండుటందుచేత సంస్థాన మర్యాదప్రకారం శ్రీస్వామి దర్శనమున్ను, మఠం శ్రీస్వామిపూజా బ్రాహ్మణ సంతర్పణాదులనున్ను, వితరణగా జరుగించి అందువలన గల్కుదిగంత విశ్రాంతకీర్తి పతిష్ఠలనున్ను, సుకృతఫలంబులనున్ను, పొందవలయునది స్వతఏవ ఆ సేతు హిమాచల పర్యంతం ప్రసిద్ధముగవుండు శ్రీకాంచీ కామకోటి పీఠంబునకు ముఖ్య శిష్యులైయుండు

కొని సకల సూక్ష్మధర్మంబులను విశదంబుగ నెరిగి జరిపిస్తూవుండు మీవంటి అభిజ్ఞులకు విశేషంబుగ వ్రాయింపదగిన దేమున్నది. తక్కిన వర్తమానంబులన్నియు మఠం లక్ష్మీనారాయణ శాస్త్రులు ముఖవచనంబువలన విశదంబౌను. మంత్రాక్షత విభూతి గంధ కుంకుమ ప్రసాదంబుల నంపియున్నాము.

నారాయణస్మృతిః॥

శ్రీ చంద్రమౌళీశ్వర.

స్వస్తిశ్రీమదఖిలభూమండలాలంకారత్రయస్త్రింశత్కోటి దేవతా సేవిత శ్రీకామాక్షీ దేవీసనాథ శ్రీమదేకామ్రనాథ శ్రీమహాదేవీసనాథ శ్రీహస్తిగిరినాథ సాక్షాత్కార పరమాధిష్ఠాన సత్యవ్రతనామాంకిత కాంచీ దివ్యక్షేత్రే శారదామఠ సుస్థితానాం అతులిత సుధారసమాధుర్య కమలాసన కామినీ ధమ్మిల్లసంఫుల్లమల్లికా మాలికానిష్యందమకరంద ఝరీసౌవస్తికవాఙ్నిగుంభవిజృంభణానంద తుందిలిత మనీషి మండలానాం. అనవరతాద్వైత విద్యావినోద రసికానాం నిరంతరాలంకృతీకృత శాంతిదాంతిభూమ్నాం సకల భువన చక్రప్రతిష్ఠాపక శ్రీచక్రప్రతిష్ఠా విఖ్యాత యశోలంకృతానాం నిఖిలపాషండషండ కంటకోద్ఘాటనేన విశదీకృత వేదవేదాంత మార్గషణ్మత ప్రతిష్ఠాపకాచార్యాణాం శ్రీమత్పరమహంస పరివ్రాజకాచార్యవర్య జగద్గురు శ్రీమచ్ఛంకరభగవత్పాదాచార్యాణాం అధిష్ఠానే సింహాసనాభిషిక్త శ్రీమన్మహాదేవేంద్ర సరస్వతీ. సంయమీంద్రాణాం అంతేవాసివర్య శ్రీమచ్చంద్రశేఖరేంద్ర సరస్వతీ శ్రీపాదైః.

నిఖిల సద్గుణ మణిగణాలంకృతానాం నిగమోక్తాచార నిరతానాం శ్రీసాంబ సదాశివచరణారవింద సపర్యాపరిలబ్ధ కమలాకటాక్ష వీక్షణాలంకృతానాం చిత్పురీ (చిత్తూరు) నివాసినాం అశేష విద్వన్మహాజనానాం సర్వాభీష్ట సిద్ధ్యైక్రియతె నారాయణస్మృతిః॥ వయమిహ లెణ్మణి నామ్నిస్థలే త్రికాలసమభ్యర్చ్యమానస్వశ్రీ॥

స్వామిచరణారవిందాః అనవరతాద్వైత విద్యావినోద సంజనితానంద తుందిలితాంతఃకరణాః సుఖమాస్మహే॥ మీయొక్క వినయాదిగుణ సంపత్తులున్ను దేవ బ్రాహ్మణభక్తి గురుభక్తిన్ని మీరు మఠమునందు పూర్ణాభిమానం ఉంచి జరుపిస్తువచ్చే మర్యాదలున్ను మీయొక్క సచ్చరిత్రములయిన గుణాతిశయములన్నియు అచ్చటనుండి

వచ్చేజనుల ముఖవచనంవల్ల శ్రుతమై మనస్సుకు అత్యంతం సంతోషముగ ఉన్నది. విశేషన్తు, యీ ప్రజాపతినామ సంవత్సరం నిజాషాఢ శుక్ల పూర్ణిమా బుధవారం రోజులో సంభవించునట్టి ఈ సంవత్సరపు వ్యాసపూజాచాతుర్మాస్య సంకల్పములనున్ను చాతుర్మాస్య వ్రతానుష్ఠానమునున్ను సంప్రదాయానుసారం విద్వత్సన్మానం మొదలైనవినిన్ని అచ్చట చిత్పురీస్థలమునందు జరుపించుకొనెదిగ నిశ్చయించి యున్నాము గనుక సంస్థాన సంప్రదాయప్రకారం శ్రీస్వామిపూజా బ్రాహ్మణ సంతర్పణాది సత్కారములను వితరణగ జరుపించి అందువలన కలుగు దిగంతవిశ్రాంత కీర్తిప్రతిష్ఠలనున్ను సుకృతఫలమునున్ను మీరు పొందవలశినది. స్వతఏవ ఆ సేతు హిమాచలపర్యంతం ప్రసిద్ధముగ ప్రకాశించుచుండు శ్రీకాంచీ కామకోటి పీఠమునకు ముఖ్య శిష్యులుగ నుండుకొని సకల సూక్ష్మధర్మంబులనున్ను విశదముగ నెరిగి జరుపిస్తూ ఉండు మీవంటి అభిజ్ఞులకు విశేషం వ్రాయించగలదేమి ఉన్నది. తక్కిన వర్తమానములన్నియు మఠం సుబ్రహ్మణ్యదీక్షితుల ముఖవచనంవల్ల విశదమౌను. మంత్రాక్షత విభూతి ప్రసాదములు పంపించబడియున్నవి.

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